The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 6.—WHOLE NUMBER 1151.

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DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.............................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 7 " 5 " "
CHURCH OF THE ANNUNCIATION................ 9 "
CHURCH OF THE HOLY COMMUNION............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7: On Saints' Days second service (with offertory for the poor) at 11 A. M.]
EMMANUEL CHURCH...................... 8½ A. M.
CHURCH OF THE NATIVITY.................. 9 "
CHURCH OF THE TRANSFIGURATION.......... ½ to 9 " and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn............... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, corner of Prince and Thompson streets. Daily prayer at 9 A. M. Seats free.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

10 Second Sunday after Easter.
17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

MAY.

1. Fifth Sunday after Easter: Rogation Sunday. St. Philip and St. James the Apostles.
2. Rogation Day.
3. Rogation Day.
4. Rogation Day.
5. HOLY THURSDAY, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
8. Sunday after Ascension Day.
15. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
16. Monday in Whitsun Week.
17. Tuesday in Whitsun Week.
18. Ember Day.
20. Ember Day.
21. Ember Day.
22. TRINITY SUNDAY.
29. First Sunday after Trinity.

For The Churchman.

To the First Bluebird of the Spring.

Bird of the sky-dyed wing,
Bright herald of the Spring,
Thy clear glad song
Awakes the woods and vales,
And charms the murmuring gales;
While echo's voice with music sweet
Thy joyful carol doth repeat,
The hills and mountain sides along.

Bright bird, I pray thee tell
Where thou hast been to dwell
Through Winter's cold;
No lay of thine hath charmed mine ear
All through the frozen months so drear,
While oft along this pathway rude
I traced alone the solitude:
But I've been told
That thou to far, untraveled lands,
O'er forests wide, and scorching sands—
On buoyant wing—
Hast tracked thine airy way;
Nor feared by night or day,
Guided by Him who rolls the spheres
And who the lonely sparrow hears,
The blue deep traversing.

Where, bluebird, didst thou dwell?
In some warm quiet dell,
Where flowers in bloom
With rich perfume
Fill full the odorous air?
In some green spot on distant isle,
Along whose shores the blue waves smile:
Hast thou, fair bird, been there?

Oh that I could have flown with thee—
From earthly care and anguish free
As thou, sweet bonny bird—
Life's din awhile unheard—
And found a rest,
With quiet blest,
On some sun-lighted shore,
Where, o'er the golden-winged hours,
The glorious heaven-descended powers
Might watch to guard me safe from ill;
My soul with blessed thoughts to fill;
Where sorrow weeps no more.

Vain wish, sweet bird, I know!
May Heaven forgive the prayer!
No bliss unmingled here below!
Life hath its equal share
Of joy and sorrow, pain and pleasure,
Some dross in every golden treasure!
We find within
The seed of sin,
Whose fruit is dropped on every shore:
Its gall we taste
In desert waste,
And none its sweetness can restore,
Till all the *sorrow* of life's cup
And *joy* is drunk *entirely up*.
The dusty path of life we tread
With *cloud* and *sunshine* o'er our head;
Till, tired, we fain would make our bed—
The Grave!
In worlds to come to find the bliss
We never yet have found in this.
Yes, we o'er Death's dark heaving sea
Must cross, fair bird! but—not with thee

Yet, bonny bird, canst tell me this?
When bursts in light th' eternal Spring
Upon this shivering clime,
Shall we not hear thy glad song ring
Among the choir sublime?
A strain so sweet
Is not unmeet
To fill, meseems, an humble sphere
In hymning th' *eternal* year.
For know we not, that here below
The primal woe,
Though full to thee of death and pain,
Mingles *no sadness* in thy strain?
And sadness cannot dwell with bliss!
No sweeter lay
To charm the day
Melts in such liquid beauty round,
As flash thy light-like showers of sound.
So when, in glory from the skies,
The Heaven-descended Paradise
Shall in primeval beauty shine;
Thy voice, divine,
Will sure in loftier raptures flow
Where men and angels lowly bow!

Then hail thou prophet bird!
Bright herald of the Spring!
Thy song my heart hath stirred,
With strains so ravishing,
That—as I watched, in boyhood, long
The first sweet echo of thy song;
And yet a gladness o'er me stealing
All bright thoughts to my soul revealing,
So now, I see thee here again
Safe o'er the heaving main,
Again my heart bounds wild with gladness
To hear thy welcome lay;
And every lingering shade of sadness
Hath vanished quite away.
Welcome, sweet bird! I pray thee here entwine
Thy nest among the branches of my vine.

Milford, 1853.

THE SAFEGUARDS AGAINST FANATICISM.—This which we have been proposing is no short, or cheap, or easy passage to the treasures of moral and practical wisdom. The field of study, which is the field of operation, is very large, being of no less a compass than the whole history of man. Yet the difficulty of the work lies not so much in the largeness of the field as in the continual temptations we have to leave it, and get imprisoned in some transcendental notions of our own, mistaking them for the well-grounded conclusions of right reason. And often our best safeguards against seeking for truth and law within ourselves are those institutional embodiments of the State and the Church, in which are concentrated the experience and reflection of ages, and which invite our reason into noble exercise, by setting firm bars and bolts upon our passion and self-will. There is no telling how far the best of us might be spell-bound and enthralled by the vanity of collections and discoveries fetched from within, but for those external orders and restraints, which everywhere force upon us the issues of a Legislation to which we are subject; their necessity being most especially approved in that, with all this preparation of strong limbs and organs, the vitalities of truth and good still gain from us but a grudging submission, and a reserved and limited recognition. For the infirmities of our nature, ever working most where we perceive them least, still cause us to hug the notion, that it is a great blessing to be allowed to have our own way, to think, speak, and do, just as our inward promptings move; whereas, in truth, there cannot be a greater calamity, save the unwisdom that puts us upon seeking or claiming such a privilege. And therefore it is that men of a chastened and sober spirit, and who, by much experience of their frailty, have grown to a true wiseheartedness, are so apt to supplicate for some outward control, as knowing that while it restrains, it also protects—protects them from the worst of all their enemies, namely, themselves. And in holding fast, in love and loyalty, to the institutions of that controlment, as ordained and planted by the hands of Providence, man's feelings and faculties are naturally lifted into harmony and order: by renouncing himself he becomes much more than himself; because in such a course of obedience, he arms and enrobes himself with the beauty and majesty of the law which he obeys.—*Church Review.*

THE CONTROVERSY WITH THE HINDUS.

Such is the heading of an article in the *Colonial Church Chronicle* for March; which article abounds in curious matter presented in a singularly learned, thoughtful, and judicious handling. As the article is much too long for our columns, we must content ourselves with giving such parts of it as seem of a more general interest and application. For the better understanding of the matter, it should be further prefaced, that the article was occasioned mainly by the publication of some "Remarks on the conduct of Missionary operations in Northern India; and on the training of Missionary Agents," by Mr. MUIR.

Mr. MUIR, in his Remarks, enforces the truth which is, we hope, becoming generally acknowledged, that intelligence, and of a high order, as well as earnestness, is indispensable for Missionary service in India.

We might, antecedently reasoning, have concluded that, as modern propagators of Christianity are not furnished with preternatural assistance, it would be expected of them to cultivate to the utmost all their ordinary and natural powers, intellectual as well as moral; but in no part of the Mission field is this more necessary than in the East. Yet it is only of late years that the special qualifications needful for the Christian pundit have been recognized. It will not be disputed that for a length of time the generality of persons in this country were most imperfectly informed on Oriental subjects. There is reason to think that at this day there is much ignorance and misapprehension, even on such familiar questions as the geography and modern history of India, without applying Mr. MACAULAY's somewhat crucial test of intelligence. But we trust that the mistaken idea formed by so many Europeans of the Hindu mind and character has been corrected; for it was really distressing to hear the Hindus spoken of as though they belonged to no higher type of humanity than the Negro or the Bosjesman, and their whole state on earth were one of unrelieved darkness:

"Monstrum nulla virtute redemtum a vitiis."

Conceive this being the estimate of a people whose minds have been for ages engaged in attempting to solve the great mysteries of human existence!

FREDERICK SCHLEGEL was no ill-qualified judge; and what was his estimate of the Hindu mind? In one place, he remarks that the philosophical works of India display the highest logical subtlety and analysis. In another passage, that there is no high conception in the department of metaphysics which has treated of the union of the soul with GOD unknown to the Hindus. And elsewhere, that their logical philosophy forms one more proof, if such be needed, adds SCHLEGEL, of the extreme richness, variety, and refinement of the intellectual cultivation of the Hindus.

And assuredly no one can read the translations of Hindu writings which exist in this country, or reflect on their discussions on free-will, without acknowledging that the very deepest questions are discussed with a refinement of abstract argument only possible to minds of a high order.

And if a high state of arts be an evidence of mind, not many months have passed away since the excellence of many of the arts amongst this people was the wonder and the admiration of men out of every nation under heaven; and in one of the lectures on the Results of the Great Exhibition, delivered before the Society of Arts, Dr. WHEWELL writes—"Even still the tissues and ornamental works of Persia and *India* have beauties which we, with all our appliances and means, cannot surpass."

We do hope, then, that a higher and juster estimate is now formed of the intelligence of the nation whom we desire to evangelize; and that we see the error and inexpediency of regarding their religion or their philosophy as a mass of unmixed nonsense.

Not that we need, on the other hand, rush into the ultraism of so accounting of their tenets, as though it were a matter of indifference whether they were retained or renounced. Only let a just mean be observed in our estimate, which surely is the befitting view, when we recal to mind the mysterious anticipation of the first part of our own first article of religion in the Vedic definition of the Supreme Being, and the singular fact that the revolution of the earth was asserted by a Hindu astronomer, whilst we set against these perceptions of religious and scientific truth their mythic theogony, and their wild cosmological theories.

Thus, we shall be led to think of this deeply interesting people soberly, as we ought to think; and we shall observe a mean between the unsparing depreciation of some, and the unqualified panegyric of others.

And if heathenism is presented to us in an intellectual form amongst the Hindus, it would surely follow that those who are to attack the errors of a system defended by the intricacies of an abstruse philosophy must themselves be men of intellect and information—*i. e.* if we are not to rest content with the conversion of the agricultural and lower orders, but desire to make an impression on high-caste natives, and the teachers of the people; and this would seem to be the most likely means of winning to CHRIST those who are under their influence. Hence, in order to affect the educated natives, it is needful that the Missionary be a man able to enter into, and refute, the subtle arguments with which he will be met: for the mere enunciation of Christian truths will not carry conviction with it. Often the Missionary is required to show that he is acquainted with the nature of the system he would overthrow; and many difficulties on the Christian faith are often objected by the Brahman and the Mohammedan. Now this implies the very qualifications which have not been hitherto much insisted upon—viz: familiarity, not only with Christianity, but with the philosophy and sacred literature of Hinduism. "The Hindus," says Professor WILSON, "will not listen to one who comes amongst them strong only in his own faith and ignorant of theirs." And the Professor immediately adds this illustration—"Read these translations," said a very worthy clergyman to a sect of religionists at Benares, who were already seceders from idolatrous worship, and were not indisposed for argument upon the comparative truth of different creeds.

"We have no objection to read your books," was the reply, "but we will enter into no discussion of their contents until you have read ours." And we have met with the following illustration of the advantage of some special oriental knowledge, related in the seventeenth Report of the Calcutta Diocesan Committee of *the Society for the Propagation of the Gospel.* The incident occurred to the Society's valuable Missionary, Mr. PERKINS of Cawnpore. He was addressing a body of natives on Rev. i: 5–6, when a Mohammedan present interrupted him with a request that he would explain the term "priest." Mr. PERKINS observed that he was not there to enter into nice grammatical definitions, but to preach the Gospel. "The Mohammedan retorted very sharply, that if I could not explain the terms I made use of, I was unfit for my office, and had better stay at home. I begged him to observe that there were far more important words and more weighty subjects treated of in the verse I had read, than any meaning of this word isolated from the rest could convey, and that few of those I was addressing had any interest in the subject he insisted upon, but that I would satisfy him. I then briefly traced the word from its Hebrew origin, and gave him its formation in Arabic in the terms of native grammarians. His manner changed in a moment; he loaded me with compliments, and I was then permitted to continue my address, and was most attentively listened to till I concluded."

Taking, then, this view of the needs of the minds we would influence, we earnestly commend to the Missionary Societies of the Church the remarks of Mr. MUIR on the training of Missionary agents. Mr. MUIR recommends a division of labor: that one Missionary should devote himself to Mussulmans, another to educated Hindus, another to the middle orders, another to the lower classes, according to the special training he may have received, and his peculiar qualifications. And surely we have for our guidance the procedure of St. PAUL, for who more careful to adapt himself to the specialities of different classes of hearers than that most successful and pattern Missionary?

We might here, too, learn from wise though not always faithful stewards, the right adaptation of means to an end. The Church of Rome, in its Missionary Colleges, has always seen the need of the specific preparation of each Missionary agent, according to the sphere of action for which he is intended; and the skill with which that Church watches, and cultivates, and uses the special taste or aptitude of each individual destined for Missionary employment, is a feature well worthy our attention. It received the commendation of Bishop WARBURTON, who was anxious to see the same measures adopted by the Church of England. We are thankful to think that the want is in some measure supplied by St. AUGUSTINE's, but our Missionary training is as yet on a very limited scale compared with that which is provided in the Church of Rome.

In the Missionary College of All Hallows, Drumcondra, there are at present ninety students. The Propaganda is at present educating ninety-eight young men, natives of every country, as Missionaries; and at the public declamations and examinations which began on January 8, 1852, declamations were held, we are told, in seventeen Asiatic languages; and natives of Africa declaimed in seven African languages.

This is or should be suggestive to us; at the same time that the disingenuous *use* which Rome has not scrupled to make of the powers she has formed, should be a solemn admonition to us to resort to no base methods of conversion.

Forbid it that any Missionaries of the Church of England should ever follow that "instance of religious imposition without parallel," the preparation of a pseudo-Veda, which, affecting to contain the teaching of Brahminism, did in reality consist of a mixture of Christian truth with Brahminical errors, *a fin qu'on ne reconnut pas le Missionnaire sous le manteau Brame.*

Mr. MUIR has added to the usefulness of his remarks by appending a list of books on Hinduism and Mohammedanism for Missionary study, and for the library of the Mission-station. One hindrance probably to Oriental studies, has been ignorance of the sources of information. And the observations on the *order* of proceeding, in which the Indian Missionary should conduct his operations, completes Mr. MUIR's ideal of the *natural* appliances necessary to success.

It is wisely recommended that the teacher of Christianity should first undermine, rather than openly attack, the Hindu belief; and that in his setting forth of various truths he should often prefer tacit allusions to heathen errors, after the example of Bishop BUTLER.

The Missionary, too, should seek rather to win converts by displaying the superior beauties of Christianity than by a repulsive exhibition of the deformities of heathenism. For it must be remembered, that reverence for the religious system in which he has been brought up, until he is convinced of its worthlessness, is as natural and needful for the Asiatic as for the European. And it is neither politic nor considerate to show no tenderness towards the feelings that are common to all in regard to their several religions. "Not rashly," Mr. R. WILLIAMS well says, "nor in self-conceit, should man discard the belief his fathers have handed down;" and, as the same writer elsewhere observes, "the *European* looks with something of that blended feeling which the Greeks called αἰδώς, upon records so ancient of doctrines so honored, not by mere savages, but by learned and thoughtful men." And further, in regard to the order of Missionary teaching, there should be a progression, after the pattern of our LORD himself—a beginning with rudiments, and a gradual unfolding of deeper truths, there being many things to be said which those who are yet as babes would not be able to bear in the earlier stages of tuition. And to this effect Bishop VAN MILDERT: "In vain, with these authorities (GOD in his preparations for the Christian revelation, and CHRIST in His teaching) before us, may we hope for success in the great work of spreading evangelical truth, if we invert this order of proceeding, if we derange and confound that method of instruction which is no less necessary at one period than at another, because at all times in unison with human nature." And, lastly, in all he delivers, and in the whole course of his communication with the people, the prudent instructor will be careful not to offend their self-importance, but their ignorance must be removed without the teacher making an open show of it. And such are the requisites which seem imperatively necessary for a successful Missionary amongst the Hindus.

We shall be impatient to see the sequel of the works, projected by Mr. MUIR and Mr. WILLIAMS; for it is of moment that no time be lost in building on the ruins of the structure we have demolished, and so not only overthrow the pretensions of Vedas and Puranas, but establish the exclusive claims of the Christian Scriptures. Otherwise, the native mind may only be led to cast off its present faith, but not to replace it by a better. "If the Sastras of this country are not worthy of credit," well asks VEDAIRDWAN, "where shall I, perplexed in mind, obtain the true knowledge?"

But there is one suggestion we cannot help offering to Mr. MUIR: that, in the continuation of his Trial of Doctrine, a very cautious use be made of the coincidences between Hinduism and Christianity. It will be admitted, we think, that oftentimes this line of thought has been incautiously adopted, and that it has been attended with both these evil results: first, the value of the Christian revelation has been lowered; secondly, exactness in the representation of Christian doctrine has been neglected.

Even some of the early fathers have resorted to questionable analogies, as those in reference to the propriety of the FATHER before the SON. No doubt there is some common ground between the higher, or, more precisely, the less debased forms of Heathenism and Christianity, of which we may and should avail ourselves in disputing with the Heathen, even as St. PAUL reasoned with the Jews out of their own Scriptures; and Bishop BUTLER desires his reader to observe that Gentile writers speak of the duration and degree of future punishment in like manner of expression and of description as the Scripture does. And it is a question of the deepest interest, not only to trace in the various religions of the world points of belief common to all, but to consider what *account* is to be given of apparent anticipations of revealed verities, for many are the solutions, more or less probable, that have been proposed.

There *are*, then, approximations to revealed facts in Hinduism which it may be highly desirable to insist upon, such as the Vedic flood, and the descent of mankind from a single pair; but let us be most guarded in asserting or allowing any real resemblance between the Avataras of Hinduism and the Christian doctrine of the Incarnation. It is plain, on consideration, that the frequency of Hindu incarnations, the destruction of the body assumed, the forms in which the Divinity, under this system, has been manifested, are peculiarities which quite preclude the incarnations of such as Vishnu being treated as a resemblance to the manifestation of GOD in the flesh; and it is only necessary to think over the phenomena of the Incarnation of the Word to see at once how widely the Heathen and Christian notions differ. One use, however, may certainly be made of Pagan incarnations—that they point to a *want* of man—to find in his object of worship a being at once different from and yet like unto himself in nature; and hence the various attempts to find Deity in humanity and humanity in Deity. And with respect to the resemblance which has been seen between the Hindu Triad and the Christian doctrine of the Trinity, the same caution seems needed, lest we mistake the benefit of the Christian Church. The Trimarti of Hinduism will be found to amount only to a model Trinity—a threefold character or aspect under which the Deity is viewed—which if urged as an anticipation of Christian belief, betrays us into Sabellianism, or else three distinct natures are understood, which, if adopted by the Christian, renders him a Tritheist.

Why need we shrink from the assertion that the worship of one GOD in Trinity, and Trinity in unity, is exclusively Christian, and so not endanger the soundness of our teaching by unsafe comparisons? *Sed hæc hactenus.* Our own most welcome task must not be pursued much further. Many other reflections arising out of the publications under review suggest themselves, so wide is the subject, and so various are the questions involved in its consideration; but we will only trust ourselves with one or two parting thoughts.

We would observe, then, that such are the agencies already at work for bringing the native mind under European influences, that if the *means* of conversion be adopted which reason and observation show to be necessary, it is not affecting the seer to predict that not very many years will elapse (national changes of faith are not likely to be sudden) before the great majority, if not the whole, of the population of British India *is* turned from idols to serve the true and living GOD.

The eligibility of natives to high offices is bringing them into closer intercourse with Europeans. And it cannot be that India shall grow much older before her means of internal, as well as external communication shall be infinitely increased; when the jungle and the paddy-field shall be intersected by roads of iron, and the traveler shall exchange the dâk for the express, and lightning-borne communications shall pass between the metropolis of India and her subject cities of the north and of the west. The native mind cannot remain unaffected by these vast changes.

The spread of education, too, amongst the Hindus, involving, as it does, the study of the English language by thousands of the inhabitants, is gradually preparing their minds to see the force of Christian arguments; and English literature has so little of an oriental character, that it lights up entirely new trains of thought in the native mind. The study of history, for example, is leading the way for belief in that region without which history is unintelligible.

And further, the improved scientific knowledge which is being given is also tending to shake the native's belief in his present religion. Thus, in Ceylon, we learn from the Bishop of COLOMBO, the effect of the study of astronomy and geography has been favorable to the reception of Christianity; and to the same effect another authority—"The truths of science and the philosophy of real history," says the Secretary to the Royal Asiatic Society, "cannot consist in the same mind with Pauranic fable, and the abominations of mythology and idolatry." But, most especially, the encouragement which has been given to natives to improve in medical science, and the substitution of scientific principles of treatment for the mantras of olden time, is tending to emancipate the Hindu mind from the thraldom of superstition. The establishment of a medical college at Calcutta, for the instruction of native youths in medical science, through the medium of the English language, was an important advance, as it had been found difficult to impart scientific knowledge efficiently, owing to the greater number of the modern terms having no symbols in the languages of the East.

The public service is now supplied with native doctors; and Hindu students have shown very considerable aptitude for medical science. The distinction gained by the three native youths who were sent over to this country in 1845, and placed at the London University, and afterwards sent to Paris, will be in the recollection of most Indians.

Perhaps we are not sufficiently alive to the truth that it is not solely by direct religious teaching that a people are to be brought under Christian influence.

It was the secular usefulness of the Jesuits that induced the Chinese to give favorable audience to their preaching of the Gospel. And to VERBIEST the Chinese owe their knowledge of the art of casting guns; and the treaties on mechanics, medicine, and other objects, composed by the Jesuits in Chinese, were amongst the sources of that astonishing progress which the Gospel, as taught by Rome, made amongst the Chinese in the seventeenth century. In short, experience tends to show that instruction in secular subjects should form an integral part of the Missionary apparatus.

One condition of success has been studiously omitted from our present remarks. We have not thought it the place for dwelling on *Divine* co-operation, without which, all are agreed, no human means can have a hope of succeeding. We have, therefore, confined ourselves to the consideration of the modes in which *man* must work with GOD. For we are disposed to think that in general we do not sufficiently realize the truth, that, as a condition of Divine help, man must omit no one of the natural means at his disposal. It is fanaticism—not faith, to act as though dependence upon GOD enabled man to dispense with any single effort on his part, especially as, in this age of the Church, man is left to the use of ordinary agencies. *Aide toi, et le ciel t'aidera* is a condition of Divine interposition universally applicable: and we have had so distinctly set before us, by those intimately acquainted with the needs of India, the nature of the human agency required, that it seems an additional call to this nation and Church to provide these ascertained means of evangelizing the Hindu people. A shock has been given to their superstition which may be made fatal to its continuance much longer; and even though Christianity has not in such instances been embraced, yet the fact of so many of the educated Hindus having replaced their ancestral faith by deism, is an evidence that Hinduism has been disturbed in the undisputed possession which it had so long enjoyed, and that a spirit of inquiry has been at work. A cold deism certainly may not be favorable to the teaching a more excellent way, yet must it be considered an advantage to have prevailed on the self-satisfied Asiatic to investigate the claims of its native belief.

Then comes the difficulty of disabusing him of the idea that, though some other religion *be* more deserving of his faith, it was not a matter of option, but of imperious necessity to adopt it.

"Oh!" said a Hindu hearer at the village of Goteberrea, in the neighborhood of Calcutta, to the Gospel Society's Missionary, Mr. DRIBERG, "the Christian religion is a very good religion for you Sahibs, the Hindu for us Hindus." But, blessed be GOD, thousands have been persuaded that there is salvation in no other name than that of JESUS CHRIST. And amongst the educated classes there have been important instances of conversion. The case of STREENAVASA, and the very valuable legal decision it called forth, that no civil rights were affected by change of creed, is now very generally known in England. And, more recently still, in September of last year, the Mathematical teacher in the Government College at Delhi, RAM CHEMDER, and the sub-assistant surgeon of Delhi, CHIMMUN LAL, embraced Christianity. They "have many connexions in Delhi," we are informed, "and were in high esteem, and their baptism consequently caused the greatest excitement throughout the city;" but so interesting is the Chaplain's letter that we think our readers will thank us for transcribing more of it: "The whole Hindoo population assembled around the church on Sunday evening, and two hundred or thereabouts were admitted within the walls. Notwithstanding the excitement the conduct of all was admirable, and no congregation of Christians could have been more respectful."

And Mr. JENNINGS adds, that people of all classes who go in and out among the natives testify that there is a favorable disposition towards Christianity, and that "for some time past many natives who can speak a little English have been constantly at church, observing our worship, and attending most seriously to what I have to say in my sermons. Matters are so promising in appearance that many prognosticate the baptism of others before much time has passed." It is a satisfaction to know that the *Society for the Propagation of the Gospel* is now taking measures for improving, without delay, the opening which Providence has thus created. And who knows but that, through the door opened unto us of the LORD in the once imperial city of the Mogul dynasty, the faith of CHRIST may win its way even amongst the hitherto immovable Mussulmans. And who can resist feeling the very deepest interest in the destiny of the disciples of MAHOMET; for what more marvellous passage in history than the rise and fall of the Saracenic empire? Anxiously, then, must the events be watched which concern the disciples of that once resistless faith, which, not limiting its devastations to Asia, or even to Western and Southern Europe, was even threatening the altars of England, in that critical hour when Christendom was delivered, and the advancing wave of Moslem success was rolled back, by the victory of CHARLES MARTEL over ABDERAME and the flower of the Arab host, in the field of Poitiers. A victory so momentous in its results, that we might, but for it, says MILL, in his History of Mohammedanism, have heard the faith of MAHOMET preached in the pulpits of Oxford and Cambridge. But the limits of every danger to which the Church can be exposed are foreseen and defined. "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

A manly style, fitted to manly ears,
Best 'grees with wit; not that which goes so gay,
And commonly the gaudy livery wears
Of nice corruptions, which the times do sway;
And waits on the humor of his pulse, who bears
His passions set to such a pleasing key.
Such dainties serve only for stomachs weak;
For men *do* foulest, when they finest speak.
Yet do I not dislike, that in some wise
Be sung the great heroical deserts
Of brave renowned spirits, whose exercise
Of worthy deeds may call up others' hearts,
And serve a model for posterities,
To fashion them fit for like glorious parts;
But so that all our spirits may tend hereto,
To make it not our grace to say, but do.

DANIEL.

ULTRAMONTANISM.—Ultramontanism seems to be rapidly absorbing into itself whatever of vital action is to be found within the limits of the Church of Rome: and with Ultramontanism, unless by some strange freak and vagury of our nature—some of those elaborate intellectual delusions which only the most ingenious of men can weave, and which never catch the masses—with Ultramontanism no true love of liberty can co-exist. We do not say no liberty can co-exist with it. In a given state of society, be it in France, be it in Ireland, be it elsewhere, wherever the foot of power is still on the neck of the Roman Church, or wherever it finds the pressure of civil control inconvenient and the moment favorable, Ultramontanism will speak, aye, if need be, will roar on the side of liberty. But, founded upon the ideas of perfect slavery as applicable to the spiritual part of man, it never can be other than a false and hypocritical worshipper of political and external freedom. For, valuable and well adapted as is freedom for the lower forms and spheres of human life, it is the very vital air of the higher: and the system which wrenches our nature from its appointed course by repudiating its claim to the liberty within, is essentially and profoundly the enemy of the liberty without, and never can be its professing friend except by accident, except in the false position of which Count MONTALEMBERT now exhibits to the world so egregious an instance: except with reservations, which do much more than destroy the whole value of its adhesion: except with principles, which must in due season betray their thoroughly and incurably servile tone, and drag religion itself into contempt, through the indignation of mankind at the political insincerity with which it thus unhappily comes to be associated.

Ultramontanism and liberty may co-exist: Ultramontanism and the slang of liberty may go together: but ultramontanism and the true love of liberty stand in a reciprocal repulsion never to be overcome. Ultramontanism can never use liberty, except as vice uses its victims: first to enjoy, and then to spurn her.

And this Ultramontanism has laid its withering hand on Count MONTALEMBERT. But let us, to obviate misapprehension, explain what we mean by Ultramontanism. We do not mean the mere opinion of the Pope's power in temporals *in ordine ad spiritualia*, nor even that opinion which holds his authority to be paramount to that of the Councils of the Church. We mean, along with these opinions, many other of like tendency—we mean, above all, a frame of mind, a tone and direction of thought, which, continually exalting the hierarchical elements of the Christian system, and the mystical next to them, and, on the other hand, continually depressing those counterbalancing ingredients which are so fully exhibited in Holy Scripture and in the early history of the Church—namely, the doctrine of inward freedom, the rights and responsibilities of individuality, the mixed and tempered organization of ecclesiastical government—has at length well-nigh reduced the latter elements of the Christian system to zero, and installed the first in exclusive possession of the sacred domain; a process too nearly analogous to that of other and opposite corruptions, which never work by the assertion of absolute falsehood, but by undervaluing, and by throwing first into the shadow, then into impenetrable darkness, certain aspects of the truth. As to the means by which this baleful spirit works, they are many. Sometimes it strikes right at the moral personality of the man—as in the system of what is called Direction, and is now represented as the normal regulator of the relation between the pastor and the private Christian. Sometimes it works under the guise of a reverence for the religious life—as when (an almost unfailing note of its presence) it extols the Jesuits; sometimes it pushes into mischievous extravagance the mystical points of Christianity—improving, forsooth, upon what its Author ordained—as in that deadly project, for the moment arrested, but not, we fear, abandoned, for declaring from the highest authority of the Church of Rome, that all Christians are bound on pain of damnation to believe that the blessed Mother of our LORD shared His divine prerogative in being exempt from original sin.—*Quarterly Review.*

Men find that action is another thing,
Than what they in discoursing papers read:
The world's affairs require, in managing,
More arts than those wherein you clerks proceed;
Whilst timorous Knowledge stands considering,
Audacious Ignorance hath done the deed.
This sweet enchanting knowledge turns you clean
Out from the fields of natural delight,
And makes you hide, unwilling to be seen
In th' open concourse of a public sight:
This skill, wherewith you have so cunning been,
Unsinews all your powers, unmans you quite.

DANIEL.

THE FRIENDS OF THE MADIAI.

There is happily little difference of opinion among Englishmen about the mischievous and mistaken policy of the Tuscan system, as it bears upon religious liberty. The laws which make it a crime to read the Bible to a maid-servant in a private family, are not likely to find apologists on English ground; even in Ireland they have met with no more than a qualified extenuation. It is not merely that the feeling of reverence for the Bible, which is so generally entertained and so universally professed among us, has been shocked by the legal persecution which the MADIAI have suffered; there is a general conviction also that religion itself suffers from the endeavor to protect and enforce a creed by police regulations, intruding even into the privacy of the domestic fireside and the solitary chamber. No one denies that evils have sprung from the unchecked dissemination of heretical opinions; but most people are by this time convinced that the forcible repression of them is apt to be more mischievous still. The doubts which have been stifled, but not removed, can only breed a more dangerous sense of injury in the mind of the conscientious skeptic, or drive him into the miserable refuge of lax indifference to all spiritual truth.

So far we are nearly of one mind; few of us would feel difficulty upon those grounds in sympathizing with the petitioners of the Tuscan government for the liberation of the Protestant captives. Or, if we doubted the propriety of interfering in the internal administration of a foreign power, we could at least unite in the desire to imbue its administrators with these sentiments of a moderate and intelligent policy. But the friends of the MADIAI have put forth other topics more prominently than these in their advocacy of the Tuscan sufferers. They have insisted on the general principles of religious liberty, and maintained the *right* of all Christians to define for themselves their own Christianity without hindrance from any superior, whether in Church or State. They urge, not only the folly and danger of propagating religion by force, but still more, the injustice done to the individual conscience by any interference with its prerogative of choosing for itself its own form of belief.

Here, too, *we* feel no difficulty; we admit not the right but the duty, of every man to hold and practice earnestly and conscientiously what approves itself to his own conviction; remembering always the grave responsibility under which he lies to seek the true source for his own opinions, and learn honestly from the right teachers. We should be ready to carry this to a further extent, perhaps, than even English opinion has yet advanced; we should require a very clear proof that a particular course of teaching or publication was perilous to the public welfare before we should wish to interfere by law for its suppression, or even disqualify its authors for ordinary civil rights. Looking to other influences than those of government and police for the propagation of the truth, we should guard as carefully as possible the rights of conscience, out of regard to the moral well-being and native dignity of every Christian soul.

But though we can accept for ourselves in its full extent the argument for religious liberty, and can urge it on Italian or Austrian magistrates with a clear conscience, whenever the right occasion presents itself, we are at a loss to understand how many who make use of it can reconcile it with other parts of their own conduct. We do not comprehend the logic of those who can draw a distinction between rival forms of religion for the purpose of enforcing a system of non-interference on the one side, which on the other they habitually scorn. If a man has a right to his own belief as against Roman Catholic governments, he must have an equal right to religious liberty against Protestant parliaments; if he ought not to be interfered with on account of his faith by Tuscan policemen, so neither ought he to be intimidated by an English mob. Yet it is no other than Lord SHAFTESBURY himself who has publicly expressed his regret that the laws of England are not heavy enough to crush his theological opponents, and, in default of that legislative support, has appealed to popular indignation against the fellow Christians whom it is his habit to denounce. On more than one occasion, when these meetings have produced the natural result, and an auditory inflamed by the eloquence of the platform orator have proceeded to inflict actual insult or injury on his opponents, his party have accepted with undissembled satisfaction the consequences of their appeal to the populace. No member of the Exeter-hall school has ever expressed regret for the outrage in Pimlico, or for the insult to an English Bishop, which their own harangues seemed to have invited. Yet, surely, if they were sincere in their desire to protect religious liberty, they would have earnestly protested against all such infringements upon its enjoyment. They could not have been really aggrieved at the prohibition of Scripture reading, as a breach of freedom, when they encouraged a forcible interference with public worship. It is easy to imagine a rejoinder from the government of Tuscany to these zealous gentlemen, couched in some such terms as these:

> Your lecture on toleration, when interpreted by your own practice, presents some difficulties to our Italian apprehensions. We are told that there is a religious school in your country to which you are opposed, and which you endeavor by all means in your power to exterminate. We are informed that you make inflammatory speeches at great public meetings, that you have formed hostile associations, that you fill your country with agitating circulars, of which the whole purport is to stir up a feeling of hatred and enmity against these religionists. We understand that your law forbids you to imprison heretics; but that you use every engine within your reach to lower the character and restrain the liberty of your opponents. If you think this to be your duty, why may not we, on equally conscientious principles, prevent our subjects from depraving the minds of their Christian neighbors by false doctrine? If your system of toleration requires you to annoy and denounce those who differ from you, why may not we, who make no such profession, obey our own conscience, and keep the faith of our subjects unpolluted? Or, if it is right in your case to stir up multitudes, and appeal to popular prejudices against what you think corrupt doctrine, how is it wrong for us to employ the machinery of our Christian laws against heretical propagandists?

To such an appeal *we* should have no difficulty in finding an answer; what reply Lord SHAFTESBURY would make, we are at a loss to imagine. The truth seems to be that the friends of religious liberty in Tuscany are not always its advocates at home. The benevolent travellers, who would soothe the sufferings of the MADIAI by their sympathy, have shown no backwardness to procure for the objects of their own dislike an equally intolerant treatment at the hands of bigotry and faction on English ground. We have some things yet to learn, even in Britain: the true meaning of the spirit of toleration would perhaps be one of the most salutary lessons that time or wisdom could teach.—*The Guardian.*

A man that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter wherein it is served; who, afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to do, but note elegant words and phrases, or rhetorical colors, or perhaps an ill-grace of gesture in a pithy and material speech, argue themselves full ere they come to the feast; and, therefore, go away with little pleasure and no profit. In hearing others, my only intention shall be to feed my mind with solid matter; if my ear can get aught by the way, I will not grudge it, but I will not intend it.—*Bishop Hall.*

UNIVERSITY OF TORONTO.

The history of this University has been one long comment upon the folly of attempting to please all parties. If the Venerable Archdeacon of YORK had taken the charter of King's College, as it was pressed upon him, that is, as an exclusive Church of England institution, not only would the College have been in existence at this day, shedding all around the benefits of a liberal education, founded on a scriptural basis, but other religious denominations would also have had their Colleges each placed under the management of some body that would have worked harmoniously together, and so have made a College education open to all who really required, and free from the great impiety of rejecting all kinds of Religious services, or Religious teaching.

Instead however, of accepting the charter for King's College from the Crown, in the shape in which it was pressed upon Dr. STRACHAN, that is a charter establishing a University on the model of Oxford and Cambridge, for the education of youth in the principles of the Christian Religion, as held by the Church of England, and requiring that all its members, scholars as well as teachers, should be members of that Church; the Archdeacon succeeded in obtaining a charter, which while the Government of the College was to be in the hands of the Church of England, the advantages to be derived from it in the way of education, and all the honors it could confer, except degrees in Divinity, were to be open to all without any religious test or qualification whatever.

The natural consequence of this kind of laberalism was exactly the contrary of what its advocates expected and hoped for. The contents of the Royal Charter were no sooner known, than a regular systematic agitation was got up against it. And why? Because the religious denominations felt, or professed to feel, that in offering them a liberal education in an institution, governed and managed by the Church of England, the Government was placing them in a position of inferiority to that Church. But if no such offer had been made, if the original charter of King's College had been, what the Imperial Ministry were most anxious that it should have been, for a distinctly Church of England Institution; what would have been the effect in this Province on the minds of members of other religious denominations? It would have spurred them up to make similar exertions to obtain a College, that had been made by the Archdeacon of YORK on behalf of the Church of England, and they would have succeeded. And by this time Upper Canada would have made progress in literature and science, in some measure commensurate with her progress in material prosperity.

To follow the history of this ill-fated institution through all its various phases, is not our intention; every change that has been made has been professedly to please all parties, and it is not making at all an hazardous assertion to say, that every change has only served to estrange its friends. At this moment the Government has again laid its hands upon this ill-fated subject, which all sorts of political quacks seem disposed to try their thoughtless experiments upon; and this time certainly without having being driven on to such meddling by the excuse—"The people would have it so." The people, this time, have been silent enough; but Dr. ROLPH had an object in view, viz: the paying off an old grudge to the Medical Faculty of Toronto University, and therefore the whole department must be sacrificed; and that too forsooth, with the pretence that medicine could be better taught in private than in public schools.

No one but a *liberal*, standing in the position which Dr. ROLPH occupies, himself the proprietor of a private school, would have ventured to make such an assertion. But it is possible that men may indulge themselves so long in inveighing against corruption in others that they not only forget that there is probably quite as much of the material sticking to themselves as can be found on their neighbors. They not only forget this but they really think their hearers are as forgetful as themselves. On no other consideration can it be accounted for, that the proprietor of a private school of medicine should use such argument upon his mere say so. Had he brought facts to prove his assertion, some weight might have been due to it, but standing as it does, it reads too much like "Public Schools injure my Schools, and therefore having the power I will exercise it and crush those Schools to the earth."

Dr. ROLPH is notoriously known to be influenced by the above motives, and yet where are the parties that come forward manfully on behalf of Toronto University. A great hardship is about to to inflicted upon the Professors of Law and Medicine in that University, without the slightest shadow of proof offered, that they deserve such treatment. It would therefore more properly be termed a gross act of injustice. And yet where are the friends of Toronto University? Where are those who feel that to touch that institution is to touch a something in which they have a deep and personal interest? They are nowhere. The history of this unfortunate College is one proof that they who try to please everybody will please nobody, and that in the end they will be left without friends to protect them from the most wanton acts of spoliation.—*United Empire.*

HEALTH OF AMERICAN WOMEN.—The following remarks appeared in a late number of the *Boston Medical and Surgical Journal*, and are understood to be from the pen of Dr. WILLIAM A. COALE. We dare be known to think them worthy of serious attention.

The fact that an English woman lives half a century before she begins to wane, while our females reach their prime mostly a little over half that age, and that another lustrum finds them on the decline, ought strongly to arrest our attention, and induce us to examine whether we are right in attributing all this difference to climate, and whether we might not find in some error of habits of early life, at least a partial explanation of the disparity. To be brief, then, after this preface—to state broadly our convictions—we think that it is a radical error to make a difference between the physical training of a man-child and of a woman-child before nature has made a difference in their physical being. So long as there are the same muscles to develope, the some organs of digestion and assimilation to be stimulated, the same apparatus of respiration to be strengthened—so long should the means of doing this be the same in each sex. A system of physical training so planned should, we also hold, only be varied as new functions come into play, which, in the further developement of the being, may require special care, and then we allow that this training may be modified—but then only so far and at such times as the demand of the last may be paramount—no longer and no further. We cannot but believe that, were the physical female under twelve years of age looked upon in the light in which we have placed her, and that were the course we have sketched out pursued in bringing her forward to the uses of woman-hood, those uses would be more properly performed, and with far less wear and tear to the general system, than that which it is now the daily pain of almost every physician to witness, and which, indeed, often makes her a wreck long before she has served her ultimate physical use—her crowning office as a mother. We would go farther, and say that the same error is made in her moral training also—and with the close connection in view between the moral and physical being, this cannot be unimportant. Her moral training should be such, that while it made her not less a woman, it should enable her to rise above the hundreds of arbitrary conventionalities that now in every way fetter her—that mould every thought and control every judgment—that, under the names of "propriety," "refinement," "custom," "fashion," exert an absolute tyranny over her, from the cradle to the coffin. This tyranny is broken through only in a few individual cases, and then by a rebellion which, for want of the very moral training that originally permitted the oppressions, is often so outre in its aspect as to expose her to the charge of unsexing herself, and to render her, if not repulsive, at least the object of ridicule and sarcasm. In short, we wish that woman should be taught to know her proprium and to make herself fit to fill it—not as the atagonist in the slightest sense, but as the complement of man, the other half of a beautiful unity. While the physical training we urge would never enable her to sing bass, the moral training would never fit her for the rostrum, the pulpit or the hustings; but, on the contrary, it would enable her to see clearly her unfitness for these, and still further it would enable her to see as clearly a hundred duties around her, which are peculiarly hers as a woman, and the full and faithful performance of which would save her from that carking care, that discontent, most often unrecognized by herself, that listless aimlessness, that now saps the moral, and necessarily the physical vitality of hundreds of her sex—that wears them down in mind and body—that brings them sick headaches, crooked spines, flat chests, hysterics, premature age.

THE POETRY OF ARCHITECTURE.—On this subject an interesting lecture was delivered at the Tolsey, Gloucester, by Mr. JOHN CLARKE, architect, of that city. Poetry, he observed was not merely a thing of lines and metres, or melodious language, but a principle of creative beauty, which pervaded the universe, and was no less manifest in the works of man when these works were designed on true principles. A beautiful building might thus resemble a great epic poem, in which all the parts were so justly balanced and nicely harmonized that the effect produced on the mind was of beauty and repose. As illustrative of this, he described the feelings of an intelligent rustic, on entering a fashionable "Chapel of Ease," with its Grecian columns, its sofa-like cushions, bed-like pews, and insolent sexton; and, as a contrast, the sensations of the same man on returning to his village and visiting again his "dear old church," with its simple but majestic tower, its columns adorned with carvings of flowers and foliage, and its stained-glass windows, in which were depicted in glowing colors the sacred events of the SAVIOUR's life.—*Builder.*

COMMUNICATIONS.

For The Churchman.

THE REQUISITES FOR COMING TO THE LORD'S SUPPER.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.—*Church Catechism.*

The first head of examination, in which, acording to the teaching of the Church, the Christian should engage, in preparation for the Holy Communion, is, whether he *repent him truly of his former sins, steadfastly purposing to lead a new life.* The last clause is an explanation and completion of the first; inasmuch as true repentance cannot exist without a steadfast purpose to abandon sin, and live in holiness and virtue.

We may therefore consider this duty as including a sense of sin, sorrow for it, and firm resolution to forsake it.

To obtain a just sense of sin, the Christian must engage in serious, impartial, and thorough self-examination. Praying for grace to do it faithfully and effectually, he should reflect on his past life, and call to mind, as far as possible, his actions, the habits and language in which he has indulged, and the dispositions, desires, thoughts, tempers, and passions, which he has cherished.

It is a pious and wholesome thing, sanctioned by the precepts and examples of good men in all ages, to make this a regular evening exercise, taking the preceding day as the space of time to be particularly inspected; and once in every week—on Friday, which primitive Catholic appointment, and the existing laws of the Church, have hallowed as a weekly fast—to take a solemn general review of the past life, particularly since the last weekly examination; and in immediate preparation for each celebration of the Holy Eucharist, to do the same, with a more special reference to the time since the last communion.

God is pleased to govern the operations of His grace by some of the same general rules that He has adopted in the natural world. The habit of doing good will be attended with the blessing of increased and increasing facility: the very will becomes thus freer and more willing. The operation of this principle will be felt by those who, in sincerity of heart, and with honest and faithful application, adopt this regular method of attending to the all-important duty of self-examination. The knowledge of themselves which it imparts, is a most essential requisite of true repentance.

But even after the strictest and closest self-examination, a sense of the great weakness and corruption of human nature must be so deeply felt as to convince the Christian that his most careful researches will not reach the extent of his sinfulness. There will yet be much remaining which should add to his contrition, and dictate the Psalmist's devout and penitential exclamation, "Who can tell how oft he offendeth? O cleanse Thou me from my secret faults."

The next step in true repentance, is sorrow for the sin of which conviction is felt. This should not be superficial or transient, but a deep emotion of the heart. The sinner should think seriously of the violation which sin is of the order originally established in the world by its Creator. He should mark its consequences in the pain, sickness, misery, and death which have become the portion of our race; and especially in the outer darkness, the worm that never dies, the fire that is never quenched, the everlasting destruction from the presence of the Lord, which await it in eternity. He should look to the deeply rooted influences of sin upon the heart—the estrangement from God, the enmity to Christ and the Holy Spirit, the degradation of moral and intellectual character, and the abuse, perversion, and infamy to which it turns all the affections, tempers, passions, and propensities of our nature. He should then think of that Being of infinite purity Who hateth iniquity with a perfect hatred, Whose justice requires the vindication of His laws, and Who is possessed of omnipotent power to secure that vindication.

Surely such considerations should fill the Christian's heart with sorrow for his sins.

But the infinite *mercy* of God presents motives of sorrow for sin, more ingenuous, and more proper as principles of duty, than those which arise out of fear of His power and justice; and are necessarily of a more selfish character.

With God's mercy and goodness we are constantly surrounded. They are with us in our rising up and lying down, in our going out and coming in. They abound in all the relations and connections which we sustain in life. They are frequent as the moments of our continued being, and as thoroughly a part of our existence as are all our means of life, of support, of comfort, of avoidance of evil, and of enjoyment of good. There is one manifestation of divine mercy, however, which infinitely surpasses all others, without which none other would have been, and without due and practical appreciation of which, none other could yield true and stable joy. It is God's "inestimable love in the redemption of the world by our Lord Jesus Christ." On this Blessed Saviour the penitent sees his sins visited. He sees in Him the innocent and patient Lamb of God, suffering, the Just for the unjust. For his sins he sees that Saviour wounded, and bruised for his iniquities. He sees the chastisement of his peace upon Him. Can he then view his sins with indifference? They sharpened the thorns that pierced his Redeemer's head, and the nails that pierced His hands and feet. They filled His soul with exceeding sorrow, even unto death. They clouded from Him the cheering beams of His Father's countenance. For them, in the extremity of suffering, He bowed His head and gave up the Ghost. The sun was shrowded in mourning; the earth did quake; the rocks were rent: and shall man's heart be unmoved? Not that of the true penitent. Broken and contrite with sorrow for sin, it will chiefly be moved by what that sin has cost in the mercies of redemption which it called forth.

If this sorrow be sincere and genuine, it will lead to firm resolution to forsake sin.

There is wrought in the heart of the true penitent an abhorrence of sin which makes it hateful to him, and so degrading, ungrateful, and dangerous, that he cannot think of wilfully continuing its servant. He utterly renounces it, and firmly resolves, through the grace of God, not to follow nor be led by it. He steadfastly purposes to lead a new life; and ever keeping this purpose in mind, constantly watches and examines his ways, that wherein he unhappily recedes, he may apply immediate and deep repentance, and seek by humble fervent prayer divine forgiveness and renewed grace.

It is also required of those who come to the Lord's Supper, to examine themselves, whether they have a lively faith in God's mercy through Christ, with a thankful remembrance of His death.

This consists, first, in believing that Christ, the eternal Son of God, came into the world, rendered perfect obedience, and suffered and died as man's Redeemer. To believe this fully, the Christian must embrace the doctrines of man's corruption and degeneracy by nature, of the utterly condemning nature of his actual sins, of his total inability to recommend himself to divine favor, and of his exposure to that everlasting wrath of God which divine justice requires, and from which he cannot possibly save himself.

Thus deeply feeling the necessity of some mediator between God and man, the Christian should gratefully receive the Scripture doctrine that this Mediator is the Eternal Son of God, Who, as the Man Christ Jesus, added to His essential divinity the human nature; and in that, rendered the obedience, and underwent the vicarious sufferings and death, essential to this office of Mediator between God and man; wherein He appeased the divine wrath, and purchased for man free pardon and justification, and eternal favor.

This is that mercy of God through Christ, in which the Christian is to cherish a lively faith. He is to receive it as his only source of hope, the only procuring cause of divine favor, and the only channel of those influences of heavenly grace whereby alone he can lead a new life. To give this faith the life and energy which only can render it truly evangelical and acceptable to God, it must pervade the character, and exert a uniform influence in the ways of holy obedience; it must work by love, leading to faithful and diligent application to the religious and moral duties which God, in His great goodness, and because of His Son's mediation, and through its merits, is pleased to appoint and accept as conditions whereon the mercies of redemption are suspended. He should indeed have that true faith in the great atonement, which shrinks from the palpable absurdity of ascribing merit to any human performances, or regarding them as in themselves recommendations to divine favor. But at the same time, he should remember that although the ransom of guilty man is paid, it remains with himself to determine whether he will or not accept the liberty wherewith Christ hath made him free; that is, whether he will continue the servant of sin by still living therein, or whether, with true faith in Christ, he will stir up the gift of divine grace which through the redemption, is given to all the redeemed, seek, in all appointed ways, the increase of that grace, and by it honestly devote his moral energies to walking in the ways of God's laws, and in the works of His commandments. He should remember that if the latter is not his choice, the blood of the covenant wherewith he was sanctified will rise up in judgment against him, and increase his condemnation.

While, in the Redeemer's merits, the Christian sees his only way of escape from the punishment due to his sins, he sees also the procuring for him of divine grace to enable him to fulfil the conditions of the Christian covenant, and a remedy for the essential imperfection and unworthiness of his services, and a security for their acceptance, if they be rendered in true faith and sincerity. Seeking, therefore, that grace, and depending on those merits as the only foundation of his hope, he will endeavor to manifest in his whole character and conduct, the influence of a lively faith in God's mercy through Christ.

A thankful remembrance of Christ's *death* is inseparable from this lively faith. It is particularly called forth in the sacrament which commemorates that precious death, and shows it in lively figure, as our plea to God, and profession to men, in the divinely appointed symbols of the body and blood therein offered. And surely, when the Christian reflects that that death is the source of all his hopes in time and eternity; is the purchase of the life that now is, and of that which is to come; and in contemplation of its holy and mysterious character and blessed effects, is the theme of praise to Angels and Archangels, and all the company of heaven; his commemoration of it, in the interest with which it fills his soul, and engages the energies of all that is within him, will be indeed a *thankful remembrance.*

The last head under which a Christian is to examine himself in preparation for the Eucharist, is, *whether he is in charity with all men.*

There is no duty on which our Divine Master has dwelt with more affectionate earnestness than this, and none which is a more genuine badge of being His people. "By this shall all men know that ye are My disciples, if ye have love one to another." Hatred, malice, envy, wrath, strife, pride, a selfish or suspicious temper, and all other tempers, affections, and dispositions, which run counter to Christian love, forbearance, and benevolence, God's word denounces as deadly sins, exposing their subjects to His severest wrath. And St. Paul declares that even faith, high as is its character, and indispensable as it is to Christian completeness and consistency, is inferior to charity, is nothing without charity.

Our Lord enforced this virtue, and prescribed a measure by which to judge of its reality, in the golden rule, so fraught with blessing, "All things whatsoever ye would that men should do to you, do ye even so to them." This is a rule of easy and universal application. Let the Christian ask himself seriously and impartially, What, if he and any other whom he has an opportunity of serving, or with regard to whom he is called upon to form or express an opinion, were in a reversed position towards each other, would he think it reasonable, proper, and Christian-like for him to expect from the other. This, if he would be a true follower of Christ, should be his own guide.

It is not contrary to Christian charity—on the other hand, it is a part of it in its expansiveness as desiring the greatest good of the community and the Church, and the weakening of influences unfavorable to the true welfare and virtuous enjoyment of those around us—that we manifest just displeasure at sin, by whomsoever committed, and the diminution of esteem for the want of good, or the possession of bad qualities of heart or character. It so far, however, unites all men in its requisitions, that we should wish the ill of none; and should endeavor, according to our abilities and proper opportunities, to promote the good of all, and to prevent or check unfriendly misunderstandings.

The conscientious cherishing of principles and views honestly thought to be right, from whomsoever we may thus differ, the firm and consistent support of them, and, as duty calls, their resolute defense, are no breaches of Christian charity; provided they be marked by a kind Christian spirit towards others, and be unaccompanied with harsh and censorious judgment, severe imputations, and unfriendly conduct.

Perhaps the greatest trial of the Christian's charity is when he feels himself compelled to seek redress or security from injury, either to himself, or the community, or the general cause of virtue and religion, by an appeal to the discipline of law. That he may not herein forfeit his Christian consistency, he should most narrowly inspect his motives and feelings, and be very sure that they are altogether free from party prejudice and animosity, and from any infusion of personal dislike, ill-will, or revenge; and this he should do under a deep conviction that he is in peculiar danger of deceiving himself herein; and with special prayer that his heart may be kept right and pure, and the cause of the Gospel not be injured by his example.

The grace of evangelical charity, in its genuineness and its legitimate effects, is a practical principle ruling the heart, and pervading the life and character. It excludes selfishness, and covetousness, and pride, and cold indifference towards others. It is thoroughly imbued with the benignant sympathies and sensibilities comprehended in such divine precepts as, "Bear ye one anothers' burdens, and so fulfil the law of Christ;" and, "Be kindly affectioned one to another with brotherly love;" and "Rejoice with them that do rejoice, and weep with them that weep." The spirit of such precepts, truly imbibed, is the parent of those kindly courtesies, and those warm and generous affections, which contribute so largely to social happiness, give such a lovely aspect to the Christian profession, and so essentially promote the peace and welfare of the Church.

There are points of attraction, towards which this heavenly principle of love, as it is prompted by both nature and religion, should specially tend, and at which it should be warmed into special action. These are afforded by the ties of domestic life, of private friendship, and the more endeared social relations. Here the true Christian both finds and confers happiness, in that interchange of warm and confiding affection, whereby each experiences, in others' good and joy, his own.

In all these ways, there are nourished the most substantial principles and truest affections, whence can flow that pure and disinterested love of country which—in the true Christian a holier and higher, and a more honorable and efficient virtue, than in the mere politician—is the surest source of civil happiness and welfare.

There is a divinely required operation, extensive and varied, of Christian charity, which well serves as a test of the sincerity with which it is cherished as a virtue, and the honesty with which it is adopted as a rule of character and conduct. It is liberal and generous doing good to others, according to our abilities and opportunities. The Bible establishes a rule whereby to judge of the claims of this, in the holy and momentous consideration, that it is an offering required by God to be made to Himself. The wants of His creatures and of His Church are graciously adopted as debts due to Him. The payment thereof is a moral obligation laid by Him upon His people, and devolving on each individual, according to such a fair, disinterested, and generous estimate of his ability and opportunities, as will stand the heart-searching scrutiny of the last day. The power He affords for doing this, is a trust, and a means of faithfulness in a stewardship, of which He will then demand an account. But farther: this duty to Him He has been pleased to invest also with the sacred character of being a thank-offering, a return of gratitude, an acknowledgement of obligation to Him, a means of procuring a blessing on our worldly substance, without which we cannot be fairly considered as having, in the eye of His law, a right to the good things of His providence which we hold in possession; and the claims of which a true Christian heart will ever be more disposed to rate at the highest than at any lower point. Thus are entrusted to Christians, for grateful, generous, cheerful provision, the temporal and spiritual necessities of their fellow-men, and the great interests of the Gospel and Church of the Redeemer, whenever and wherever legitimate opportunities are presented.

It would hardly be doing justice to a principle and mode of charitable action, which has had the sanction and grateful and pious observance of "devout and holy men, as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the Blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things;" and which has ever been required by the Catholic Church; if notice were not taken of *offerings on the altar.* These are provided for in our Liturgy, by stirring appeals by the minister from the Word of God, on the subject of liberal contributions by every Christian to objects of piety and charity;* by presenting to every one an opportunity of answering the appeals; by requiring "the alms for the poor, and other devotions of the people," to be reverently brought to the priest, to be by him humbly presented and placed upon the Holy Table, and made the subject of prayer that God will most mercifully accept them. Nothing can be in better keeping with that Eucharistic "sacrifice of praise and thanksgiving," with which it is connected: nothing with the true principles of evangelical charity, in that ever-flowing stream of benevolence and love which is at once the duty, the privilege, and the ornament of the Church. It is a holy and truly Christian method of charity, a modest and unostentatious one, one which the Church should keep in constant operation, and one which every member of the Church should rejoice in the opportunity of regularly and liberally adopting.

The reader is affectionately requested to accept what has now been written as an humble effort to lead him in a right understanding of the full meaning of the Church's special exhortation "to those who come to receive the Holy Communion."

> "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this Holy Sacrament to your comfort."

B. T. O.

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* The obvious intention of the sentences at "the Offertory" is to impress upon the congregation the principles, and stir up in them the affections, proper to evangelical charity. They ought, therefore, to be said by the minister, not facing the altar; but, like the sentences at the opening of Morning and Evening Prayer, and the "comfortable words," immediately after the Absolution in the Communion Service, facing the people, and in an audible, distinct, and solemn manner.

THE CHURCHMAN.

NEW YORK, APRIL 9, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

SOMETHING ABOUT SET FORMS OF PRAYER.

People out of the Church are often wondering why it is that churchmen have so deep and strong an attachment to their particular forms and order of worship; and the members of other religious bodies are to be heard, sometimes regretting, sometimes boasting, that there exists nothing of the kind amongst themselves. The ardent love that the children of the Church bear to their mother's words of instruction and forms of devotion, to some of our neighbors seems highly religious, to others of them not much better than idolatry: the latter not being well able to see how we can prize the means so highly, without having first virtually put them in place of the end. They perceive much to approve and admire in the ancient, long-tried provisions and preparations of our Liturgy; but no such everlasting beauty or inexhaustible interest in them, that we should stand to them and cleave to them so stoutly and so perseveringly: they can nowise understand what there is in them, that by long and frequent usage they should not become stale and wearisome. They therefore not seldom land in the conclusion that the matters in hand, with all their acknowledged beauty and excellence, have some vicious latent aptness to generate superstition; and that the potent charm which they have over the mind, and which is rather strengthened than worn out by long custom, must proceed from some other than a genuinely religious source, and be spun out of other than holy and divine elements.

Now, not to dwell on other considerations, it were surely an odd accusation against a teacher that he had the gift of rooting his instructions fast in the hearts of his pupils; or against a mother, that she made her children love to be with her, and have her words still sounding in their ears and upon their tongues, or that she so established her image in their affections that it should stand to them as the model and pattern after which all their thoughts of the beautiful and good were cut and fashioned. And doubtless much of the result in question grows from the fact that the Church, by her solemn still-recurring litanies and minstrelsies, causes the mind of her children

> "To be a mansion for all lovely forms,
> Their memory to be a dwelling-place
> For all sweet sounds and harmonies";

thus binding up the efficacies of grace with the invitations and endearments of nature. It may seem strange, it may seem wrong, to our neighbors, that such should be the case; but so it is: they may think, and they often do call, us illiberal and exclusive, for not interchanging with them, and reciprocating their favorable thoughts, and speaking of their services as they are used to speak of our: but the truth is, however good such channels of devotion as theirs may be to those who have no other, our feelings will not, cannot flow in them; they may see beauty in our forms of service, but we can see none in theirs; they have nothing that seems to us religious worship in comparison with our precious, time-honored liturgies; and all that they have seems stale, flat, and unprofitable, after we have tasted the sweetness of these.

But, surely, instead of censuring either the Church for inspiring or her sons for imbibing such a deep and lasting affection for her services, we may well suspect some fatal defect, either in the mother, or in the children, or in both, where such affections do not spring up and flourish. For as there is nothing so rational and becoming and beautiful as returns of prayer and praise and thanksgiving to the God that made and redeemed us; so neither is there anything so attractive and endearing to man's heart, as such worship when rightly ordered and expressed. So that we know not whether they are more to be pitied or blamed, who are without these most fitting and comfortable sentiments; or rather they are to be pitied, that they have not got, and blamed, that they do not seek, such forms and objects as are apt to kindle and cherish them. Nor can that society be reasonably expected to last, where the members have not some such matter between them to cement or weld them together, by inspiring them with a love stronger than that of their own discoveries and collections. Which is probably one cause why so many religious bodies of our time are now running or seem likely to run out and come to nothing. They often congratulate themselves, indeed, on being more open to spiritual influences, forasmuch as they have nothing visible or tangible to interest and occupy their thoughts; but who does not see that this very principle whereon they are built, and whereof they boast, must ultimately break them to pieces? that they must perforce crumble up and be lost in endless dispersion, because they have no common object or matter to overcome or withstand the dividing forces of self-love and individual opinion?

Now we know that waters which have to be always digging themselves new channels seldom run in deep and strong currents: spreading out into a huge shallowness, they are soon absorbed away into the spongy earth. And so it is with our affections: amidst a continual rush of novelties and extemporary addresses, they can hardly choose but perish; they must have permanent props and supporters to lay hold of and cling to, else they cannot well grow and climb: they always thrive best in the society of old familiar objects and faces: the same household words, which we have heard so long that we remember not when we begun to hear them, and the same maternal features, which we have looked upon so long that we seem to have always known them—these are the most natural and proper food of real affection; and it will still keep bidding us "sing aloud *old* songs, the precious music of the heart": in brief, it is our nature to love what we have long known, and to love it the more, the longer we have known it. So that there probably cannot be a shorter or surer way to kill off the religious affections, than by casting out all stated, stable forms of worship, and continually varying our services with extempore novelty and change. For how can they expect that we should ever be or ever feel at home, who keep us perpetually roving ameng strange persons and places? Surely such is not, cannot be, the order,

> "Whence grow the fixed delights of house and home,
> Friendships that will not break, and love that cannot roam."

And it is when religion comes to us in a shape to be entwined and complicated with our deepest and dearest affections; when, marrying austere truth to beauteous forms, she yieldeth us

> "In hours of weariness sensations sweet,
> Felt in the blood, and felt along the heart,
> And passing even into our purer mind,
> With tranquil restoration";

that she becomes a living source as well of the comforts she offers us here, as of the more-than-comforts she promises us hereafter.

Doubtless the lack of some such provisions and preparations as those in question is the main cause of men's frequent strainings and pumpings, to get up feelings with which they have not fit objects or offices to inspire them. They want to be interested, try to be, and think they ought to be; yet they cannot be, for the simple reason that they have no forms adapted to interest them. And the result is, that some go to affecting an interest which they cannot feel, and endeavor to cant themselves into sincerity; while others are either driven to despair from want of an interest which they cannot feel and will not affect, or else they must needs resolve all religion into mortality, since they have no forms of worship wherein they can be sincere.

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BOOK OF COMMON PRAYER.

If we have any one weakness more than another, it is, we suspect, an over-fondness of possessing good books in the best of paper, the best of printing, and the best of binding; and the better a book is, the greater our desire of having it thus printed and appareled. The Bible, the Prayer-Book, Shakespeare, Spenser, Hooker, and Butler, we have never seen any workmanship so good but that these and such books seemed to deserve it, and to be the better for having it; and we cannot rest satisfied short of having them in the very best paper, printing, and binding, that are to be had; provided, always, that the workmanship be as good intrinsically as it is in appearance; solid and substantial; neat, but not gaudy, rich, but not expressed in fancy: in short, as it were the first-water diamonds of the mind set in the choicest gold of earth.

In all the cases mentioned, saving only the Prayer-Book of the American Catholic Church, we have been able to compass editions answerable to our wish, and have for some time had them on our shelves. We have several times urged our excellent friends, Messrs. Ticknor, Reed & Fields of Boston to put forth the Prayer Book in their highest style, that so we might have it appareled fittingly to stand or move in the selectest circle of English books; in such style, for example, as their superb edition of the Liturgy of King's Chapel, which, as our readers may not all be aware, is nothing more nor less than the Prayer-Book of the Church, shorn in great part of its strength and beauty, and garbled and gutted so as to speak the vernacular of modern Unitarianism; King's Chapel being the only Church parish in the United States that has thus flounder-flatted; and the cause thereof being, no doubt, that the parish had been more intensely calvinized and puritanized than any other. This by the way.

Having failed of starting the aforesaid Boston Publishers in the undertaking, we begun to despair of ever having the Prayer-Book done to our mind, unless some of the best English houses should take it into their heads to set forth an edition with a view to the American market. In all this we are happy to be able to say that we have at length been disappointed. The work has been done, and that too just where it ought to be, namely, in New York, the great city of the Nation and of the Church; and, what is still further as it should be, the thing has been done by the oldest Church publishing house in the city—the house of Stanford & Swords. They have just issued the Prayer-Book in several forms, which, to the best of our judgment, leave nothing to be desired. As instances in point, we may safely mention their pocket form, in 24mo., with flexible covers, and the Altar form in 8vo. In these the paper, print, and binding, all come up to our idea of what they ought to be. We now willingly confess ourselves quite unconcerned that any either of the Boston or of the English publishers should trouble themselves to take the work in hand. We feel, as we may say, so far comfortably independent of their unquestionable taste and skill in such things.

Perhaps we should add, that the editions in question have been competently and carefully superintended through the press "by a Presbyter duly appointed for that purpose," and come forth authenticated as correct by the reliable signatures of Dr. Berrian and Dr. Haight, "in behalf and by order of the Standing Committee of the Diocese of New York."

THE NEW YORK DAILY TIMES.

In our advertising columns will be found an advertisement of this most able and enterprising journal. It can scarce be needful for us to add any thing in commendation of that paper, other than to say, that to the best of our judgment there is not a word of humbug in that advertisement. From the press on all sides and in all quarters, that paper is continually getting the most awful cutting-up—with the scissors, we mean—as if there were no way to keep up with it, but by drawing from its columns. A short experience of three months has sufficed to convince us that no paper can be satisfactorily made up without help from that, and we scarce ever open an exchange without finding evidence that others have come to the same conclusion. Its blood, indeed, seems to have become a necessary part in the beating and circulation of newspaper life. Of course there cannot be a stronger recommendation than this of any journal. Mr. Raymond, the soul and master of the *Times* establishment, is all compact of editorial genius and skill: his eye is all over the paper, and his hand visible in every part of it: his courage is most unquestionable, and his energy, ability, and perseverence, are equal to his courage. We have reason to think, at least we seem to have, that when he embarked in the enterprise, his resolution was fully made up, to succeed, or else to die in the attempt; and as the same was the case with ourselves, we both know how to sympathize with him, and to take encouragement from him. We had to regret at one time, that the *Courier and Enquirer* should have traveled out of its sphere and have undertaken, in a most unnecessary and unjustifiable manner, to smash us up. That paper is hereby informed, if it please to be so, that we are now experiencing such a measure of thrift, partly in consequence, no doubt, of its attempt to crush us, that we can afford to have it speak well of us, provided it should think that by so doing it can help itself; otherwise, heaven defend that it should ever speak a word in our favor. And the paper aforesaid may, if it please, take notice further, that as it was our lot to start in life friendless and moneyless, and to do every thing for ourselves, so we have often had to make resolutions of the same nature indicated above; in all our main undertakings, as in that of getting through College, we have still had to determine at the outset, and that against great seeming odds, that we would go through or perish in the attempt; and we do not remember thus far ever to have failed. We shall not despair of success now, even if the *Courier* should not bark at us; if it should, we shall be confident of it.

THE CHURCH AT HOME.

New York.—In addition to those mentioned last week, the Rt. Rev. the Provisional Bishop, since the 23d of March, has confirmed as follows: Thursday the 24th, in the afternoon, at the church of the Advent, New York, 13; in the evening, at St. George's 59; Good-Friday the 25th, in the afternoon, at Zion church, 13; evening, at Grace church, Brooklyn Heights, 44; Saturday the 26th, Easter Eve, afternoon, at the church of the Transfiguration, New York, 18; evening, at the church of the Holy Communion, 46; Sunday the 27th, Easter, in the afternoon, at the parish of the Holy Evangelists, Beekman-street, 28; evening, at the church of the Holy Trinity, Brooklyn, 45; Monday the 28th, evening, at St. Paul's, Flatbush, 7; Tuesday the 29th, at St. George's, Astoria, 9; Sunday, April 3d, at the Ascension, New York, 52. On all these occasions the Rt. Rev. Prelate addressed the candidates, and on most of them preached. Besides all this, he has preached several times within the same period; and on Tuesday the 29th ult., in the morning, he instituted the Rev. J. W. Shackelford in the rectorship of St. Mary's, Brooklyn.

Rhode Island.—The *Witness* states that the Rev. Dr. Crocker of St. John's church, Providence, was to embark last week for England, expecting to be absent about six months. He has ministered faithfully in that parish for nearly half a century.

Connecticut.—On Easter Sunday, the Rt. Rev. the Assistant Bishop visited Trinity church, New Haven, and confirmed 34 persons, and addressed them. On Monday the 28th ult., he visited and catechized the free school of the parish, which is said to contain about 40 scholars.

The Rev. Professor Jackson, of Trinity College, has announced his retirement from the editorship of the *Calendar;* a proceeding of which we can by no means approve, and which, we are sure, will cause sincere regret to the patrons and readers of that paper. The name of his successor has not, so far as we know, transpired.

Western New York.—The *Gospel Messenger* chronicles the following confirmations by the Rt. Rev. the Bishop of Western New York: Thursday the 24th ult., at Waterville, 1, the services being held in the Presbyterian house of worship; Good-Friday the 25th, at St. Paul's, Paris Hill, 1; Saturday the 26th, at Calvary church, Utica, 11, one of whom was from St. Stephen's, New Hartford; also, in private, a sick person, a deaf mute, belonging to Trinity church; Easter Sunday the 27th, in the morning, at Grace church, Utica, 25, including one from Trinity; in the evening, at Trinity, 27, two of them being from St. Stephen's, New Hartford; Monday the 28th, at St. Peter's, Oriskany, 2. On all these occasions, besides several others where there were no confirmations, the Bishop preached, and was everywhere listened to by such throngs and crowds of people as might be expected to gather at the coming of that irresistible Prelate. The Church seems to thrive wherever the footsteps of Bishop De Lancey are printed. A correspondent of the *Messenger* states that the edifice of St. Thomas' church, Hamilton, which was consecrated less than six years ago, having of late been thoroughly renovated, enlarged to double its former size, and simply but tastefully adorned, was reopened for public worship on Wednesday the 19th ult.

The *Register* of Hobart Free College at Geneva, for the current academical year, has made its appearance in a style that reflects no little credit on the taste of those concerned in getting it up. The number of undergraduates catalogued is 61, of whom there are 11 Seniors, 14 Juniors, 17 Sophomores, and 19 Freshmen. There are also 6 Theological Students and 79 Medical, making a total of 146. It will be remembered that by the liberal endowment from the Corporation of Trinity church, New York, the Students of this College have their tuition and room-rent free of charge; so that each is subject only to a charge of three dollars a term for repairs and necessary contingent expenses. Among the encouragements to proficiency, we notice that there is a gold medal of the value of $25, and a silver medal of the value of $10, to be awarded to the two best English Essays at the end of each academic year. The annual Commencement is held on the third Thursday in July, which falls this year on the 21st. Of course it will be understood that this Institution is framed in the spirit of the Church, and is thoroughly informed with her religious life, doctrine, and discipline. It is therefore a place where Christianity is known and taught in the shape of a particular fact, and not merely in the form of some abstract general theory, such wherein it is, or ought to be, thought that all men may, can, must, might, could, would, or should, agree.

New Jersey.—St. Paul's chapel, at Newark, was consecrated by the Rt. Rev. the Bishop of the Diocese, on Friday the 1st inst., ten of the Bishop's Clergy being in attendance. The Rt. Rev. Prelate is said to have preached an eloquent sermon to a large and most attentive congregation, his subject being "The Church the Social Helper of Man's Nature."

The *Courier and Enquirer* states, and the statement is amply confirmed to us from other sources, that the Bishops of Virginia, Ohio, and Maine have forwarded to the presiding Bishop another presentment of Bishop Doane; which presentment is the *third* from the same hands, within ten months and twenty-six days, thus evincing a most singular zeal, activity, and perseverance in *brotherly love.* A Court of Bishops has accordingly been called to meet at Camden the 1st of September. What makes the proceeding especially sweet and lovely is, that it came upon Bishop Doane just as he was about to sail for Europe for his health, under the peremptory advice of his physicians, and that the time appointed for the trial is but about a month before the meeting of the General Convention. The *Courier* also affirms that the only new matter contained in this last presentment, is the charge of having *paid* more than *six per cent.* for money, and one fresh item of indebtedness, in the matter of the gas-works for St. Mary's Hall and Burlington College, which matter is now in suit before the Circuit Court of the United States, W. Halsted, Esq., being counsel for the plaintiff. All things considered, it is extremely hard to keep cool about the matter; yet it is probably best to do so. One thing seems tolerably clear, namely, that the three Rt. Rev. Presenters have grown to a most absolute and impregnable confidence in their own judgment, and are not in the slightest degree fearful lest themselves may do wrong; all which, whatsoever may be the truth in this case, is but a frequent and natural result where men mistake their passions for reason, their revenges for religion.

In another part of our paper will be found Bishop Doane's appointments for his vernal visitation. We gladly make room for the following, and have only to regret that it did not come in season for our issue of last week:

Pastoral Letter to the Clergy and Laity
of the Diocese of New Jersey:

Brethren, reverend and beloved: In announcing, on a notice shorter than the canonical provision and my continual practice, the appointments for the Southern Visitation, I deem an explanation proper; and the more so, as public statements, not authorized by me, have created some uncertainty as to my purposes for the Spring and Summer. Soon after the attack which prostrated me at New Brunswick in October, and that which kept me from the adjourned Convention, December 1, my physicians, under date of December 8, enjoined on me the duty of going abroad at the earliest convenient moment for a few months; as, in their judgment, the only means of escape from a risk very serious to my health and usefulness, if not to my life. I obtained their consent to delay my departure till the opening of the Spring, in the hope, that in that time my health would be so much improved, that I might safely remain at my post. This expectation was not realized, and their injunction was renewed with greater earnestness. Regarding their judgment as the providential ordering of my case, and urged by my family and friends, I consented to make the necessary arrangements for leaving the country early in April, to return before the middle of September; with the lurking hope, I confess, that before the day of sailing came my health might have improved so much as to warrant them in withdrawing, or at least deferring, their unquestionably wise decision. In this state of things, the statements to which I have referred insensibly crept abroad and became public; with no authority at any time from me. It is with lively thankfulness to Him Who hitherto hath helped me, that I obtained this day the consent of my physician to remain among you; my health having sensibly improved, and the belief being entertained, that under a treatment proposed the necessity of foreign travel might be avoided. I propose, therefore, with God's permission, to continue in my place, and in the discharge of the duties which devolve upon me. And, as my first act, in the nature of a thank-offering to God, I herewith announce my Vernal Visitation. That it is less full than has been my wont, as well as that it is at shorter notice, you will construe charitably under the circumstances of the case. And you will blend your prayers with mine, I trust, that, grateful for the permission still to live and labor among you, I may win, by new devotion of my heart and life, such blessing from the only Giver of all good, as will enable me to make my service equal to my desires, and bless it to your spiritual good, and to His eternal glory.

Affectionately and faithfully your brother and servant in Christ, G. W. Doane.

Riverside, March 19, 1853.

***The favor is requested of such editors as have given circulation to the impression that I designed to go abroad, to state my purpose not to go; and my expectation to go on with the customary duties of the Diocese, and its academic institutions. G. W. D.

Since the above was in type, we have received the following from the honored Bishop of New Jersey:

DIOCESE OF NEW JERSEY—PASTORAL LETTER:

To the Clergy and Laity of the Diocese:

Reverend and beloved brethren: When you have scarcely received my letter of the 19th March, to inform you that I am still, thank God, to stay with you, and not to go to Europe for my health, and to announce my Vernal Visitation, I am forced to address you in another. But I have no escape from it. When I became your Bishop, I devoted to you and to your service "myself, soul, body and spirit, with all their powers and faculties." In the fond words of the "form of solemnization of matrimony," I became yours—from that "day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part." I must, therefore, keep nothing back from you, that is of concern to me; and be the first to tell you every thing.

You must know, then, that this day at noon, when I had just concluded the closing services of the term, at St. Mary's Hall, and sent out seventeen of my beloved daughters, who had completed their course of education here, with my counsel, prayers, and blessing, as I went home to my afflicted house, I found a paper calling itself a "presentment," signed "William Meade, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia," "Charles Pettit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in Ohio," and "George Burgess, D. D., Bishop of the Protestant Episcopal Church in Maine;" and another paper, purporting to be a summons to attend a Court of Bishops, for the trial of such presentment, signed "Thomas Church Brownell." The former of them contains nothing which is not fully comprehended in the charges and specifications heretofore investigated by a Committee appointed for the purpose by the Convention of the Diocese; the report of nearly all of them accepted and approved by a Court of Bishops heretofore summoned; and the remainder of them referred by that Court to the Convention, and subsequently disposed of there. The latter appoints Camden as the place, and the first day of September as the time, of the meeting of the Court.

You will not fail to take due notice of all these things. I purposely abstain from any word of comment. The near approach of our Annual Convention renders a special session unnecessary. I do but put you in possession, as in duty bound, of these strange facts: and, pledging myself to be faithful in this matter to my office and to you; and confidently relying that you will be as true to yourselves as you have been heretofore, commend myself and the cause to your unfaltering love, and your unfailing prayers; subscribing myself your faithful Bishop in Christ Jesus,

G. W. Doane.

Riverside, Tuesday in Easter week, 1853.

THE CHURCH ABROAD.

England.—The English papers announce the death of the Rev. T. K. Arnold, at Lyndon Rectory, Rutland, aged fifty-three. Mr. Arnold is well known throughout the collegiate world by his valuable contributions to the elementary classics. Other points in his history and character, that are not so generally known, may be gathered from the following notice of him in the *Guardian:*

The unexpected decease of the Rev. T. K. Arnold deprives this country of one of its most indefatigable scholars, and the Church of England of one of its most faithful sons. In proof of the former statement, we may refer to his numerous publications, in nearly every language that is studied in our schools and universities, and it is not too much to say that they are very generally used. As to the latter, we need only refer to the very able theological pamphlets which he has from time to time put forth, whenever his critical eye discerned unsoundness in writings, that if not exposed was likely to do extensive mischief. His strictures on Mr. Close's *Sermon against the Camden Society,* Mr. Isaac Taylor's *Interpretation of the Fathers,* Mr. Elliott's *Moræ Apocalypticæ,* Mr. Goode's *Reply to the Bishop of Exeter,* are masterpieces in their way. The *Theological Critic,* a periodical which he originated, and to which he was a principal contributor, showed the most extensive Patristic learning, and was well worthy of his name. His latest publication, which he himself called his "dying words," was a successful defense of himself from the charges of piracy and avarice and unsound scholarship, made in an anonymous article in *Frazer,* which was reprinted for private circulation. Nor was he a mere scholar or theologian. Remarkable for an almost feminine gentleness of manner, and for the unaffected simplicity of his life, he was at once a friend, a companion, and a councellor (especially as an upholder of Church principles), whose memory will long be cherished in Rutland by all who were blessed with the friendship of the good Rector of Lyndon.

We have once or twice had occasion to remark something in reference to the National Society for Education. A contest is now in progress, whether under the patronage of that Society religion shall be taught as a settled, substantial, operative fact, or merely as a vague, general, impotent abstraction, such as may leave men nothing to differ about. It is understood that certain interrogatories have been addressed to the Society, requesting an interpretation of that Term of Union which relates to the teaching of the Church Catechism. The tendency of the proceeding is said to be, to induce an authoritative declaration by the Society, that the teaching of the Catechism shall not be regarded as a *sine qua non,* but may be waived at the discretion of the Incumbent of a parish, and the managers of the school *for the time being:* that in case these two parties be divided on the subject, the matter shall be referred to the Diocesan, whose judgment may authorize such a surrender, though it should be opposed by the Incumbent. The plea now urged is understood to be, that it is very desirable to educate the children of Nonconformists in National Schools; and that it is "a profane mockery" to require them to learn a Catechism wherein they would be obliged to say that their "name was given them by their Godfathers and Godmothers in their Baptism"—whereas it is probable that some of them have never been baptized, and that they who were baptized did not receive their name from Godfathers and Godmothers. Therefore, it is alleged, to teach them the Catechism is to teach them to say what is false.

The subjoined remarks from the *English Churchman* will throw some light both on the general question at issue, and on the particular nature and objects of the Society:

The National Society was *not* instituted for the education of Dissenters, or children of Dissenters as such. Its name is "the National Society for the education of the poor in the principles of the *Established Church.*" Its Charter recites that its "design is to educate the children of the poor, *without exception,* in the doctrine and discipline of the Church"—"to educate according to the Liturgy and *Catechism* provided for that purpose."

This may or may not be a bad design. But it is the design of the Society. It is founded and incorporated for this purpose: and it must act accordingly.

With respect to the children of Dissenters, one or two questions in the Catechism may not be applicable to their case. But the Catechism is itself substantially applicable in all cases. And if the children of Dissenters come to the schools of the Church, they ought not to expect the Church to suppress that substance, and to subvert her system for their sakes. They have no right to dictate terms to the Church, and to make her renounce her own principles; but they must accept what she offers, and in the way she offers it; and if what she offers is worth their acceptance, they may depend on it that they would be the great losers if she waived the Church Catechism in their case.

If the Church should ever *consent* to teach without the Catechism, and if she shows by her practice that she thinks that Education may be conducted without the Catechism, she may depend upon it that she will soon *not be permitted* to teach with the Catechism.

Our readers are aware that this is the principle of the "Manchester and Salford Education Bill." It *prohibits* the use of any Creed or Catechism in any school deriving aid from public money. We are now threatened with a revival of that measure. And whether the Church will be in a position to meet it, or no, depends very much on the course now taken by the National Society.

In the House of Lords, on Tuesday the 15th ult., Lord Lyttleton presented petitions from the clergy of two rural deaneries in the Diocese of Chester, complaining of the penalties imposed by the Act of Henry VIII. on Deans and Chapters not electing as Bishop the person nominated by the Crown; and also of the law as laid down by the Court of Queen's Bench in Dr. Hampden's case, depriving the Metropolitan of any virtual or effectual power of objection, when called upon to confirm such election.

The re-opening of the parish church of Bramford Speke, of which the notorious Mr. Gorham is Vicar, took place on the 10th ult. The *Chronicle* reports as follows touching the matter:

The church has been entirely rebuilt, with the exception of the tower, which is left in its original condition. The roof is of open oak, and the high pews have been replaced by neat open seats. The northern transept has been enlarged into an aisle, by which forty-five additional seats have been gained. The encaustic tiles of the inner part of the chancel were the gift of the Lord Bishop of Exeter, whilst those in the outer portion were presented by Messrs. Minton, of Yorkshire. Two-thirds of the cost of the restoration were bequeathed by a rich lady of the parish named Tucker, and the remainder is to be made up by subscriptions. The architect was Mr. Butcher, of London.

It is further stated that the only stained glass window of any size was the gift of the present Vicar, *whose name is also set forth in bold letters on the inside of the pulpit door.* Why the church was not consecrated, we are not told. Perhaps in that illuminated region this old custom is considered rather popish. Upwards of fourteen clergymen, of the same opinion as Mr. Gorham, are said to have been present at the ceremony of re-opening. The sermon was preached by the Rev. F. Close of Cheltenham. The burden of his discourse was to show that the primitive Christians knew of no such thing as the consecration of churches, nor of any material building specially designed for religious uses. The *Exeter Gazette* comments upon the matter thus:

> The opening of the new parish church of Brampford Speke, yesterday, occasioned the exhibition of a strange paradox. Mr. Close, of Cheltenham, a Christian Minister, ostensibly engaging in pleading for contributions to the building fund of a temple for Christian worship, yet all the time, through his discourse of a long hour, intimating with his usual graceful vehemence, that all such edifices as Christian Churches were totally superfluous. We really must protest against the bold assertions of the Rev. gentleman that there is no mention in the New Testament of the followers of the Gospel resorting for Divine Worship to a material building. We have before us the very passage on which a recent notable controversy between the Earl of Shaftesbury and D. C. L., we believe, turned in regard to this very point. As Mr. Close seems not to have a very accurate memory as regards *all* that is in the New Testament, we feel it incumbent on us to refer him to Acts xvi., 13, where the Evangelist writes—"And on the Sabbath we went out of the city by a river, *where prayer was wont to be made.*"

The Rev. James Nisbett, formerly Curate at Cleobury Mortimer, has been tried and found guilty on a charge of wilfully uttering a forged bill of exchange for £300 to Mr. Hughes, the prosecutor, an attorney of Worcester. Mr. Justice Williams put four questions to the jury respecting the guilt of the accused, which were all answered in the affirmative; whereupon the Rev. culprit was sentenced to ten years' transportation.

In the Consistory Court of Worcester, Dr. Phillimore has given judgment against the Rev. B. Richings, Vicar of Marcelter, Warwickshire, who applied for a faculty to pull down a gallery in the north part of the church, and which he appears to have done without consulting the churchwardens, who now opposed the application, and the vicar was condemned in £30 costs.

The Church-building Commissioners have since 1840 received in voluntary contributions £871,502, which, with repayment of loans, interest, legacies, &c., produced a total income since that period of £1,050,000, which, with the exception of a balance of £402,305, has been spent in the erection and completion of 276 churches and chapels.

The *Evening Journal* reports that on Sunday morning, March 13th, "the Lord Bishop of London preached a most admirable and impressive sermon, at Trinity church, Marylebone, in aid of the funds of the proposed Medical Benevolent College. This institution is intended for an asylum for 100 pensioners, who must be duly qualified medical men, or their widows, who are to be provided with three furnished rooms each, and also with additional assistance and accommodation according to the state of the funds of the society; and it will also provide a school in which a liberal education will be given to the orphans of medical men, who will be educated and maintained entirely at the expense of the society. The outlay for a site and buildings, including fittings and furniture, is estimated at £20,000, and the whole yearly expenditure in providing suitable allowances to the pensioners, in the remuneration of officers, and in other establishment charges, at £1,500. The amount already collected towards carrying out the above objects is £12,500. His lordship's pathetic exhortation produced a collection at the doors of £80.

At St. Matthew's church, Great Peter street, Westminster, eight Papists and a Jew have been lately received into the Church, by the Incumbent, the Rev. Mr. Malone.

The *Leeds Mercury* announces that the Rev. Mr. Crawley and the Rev. Mr. Rooke, both Clergymen of Leeds, having apostatized to Rome, received Priests' orders a few days ago at Ushaw College.

Ireland.—The *Cork Constitution* announces the conversion to Rome of the Rev. W. H. Neligan, formerly curate of Lower Shandon, and sometime officiating in the Diocese of Norwich.

The Chancellorship of Christchurch Cathedral, Dublin, left vacant by the death of the Rev. Mr. Trench, has been conferred by Lord St. Germans on the Rev. Hamilton Verschoyle. The Dublin correspondent of the *Times* states that the new dignitary is one of the most strenuous opponents of the national system to be found among the whole body of the Irish clergy.

Scotland.—The *Scottish Ecclesiastical Journal* of March 17, speaking of St. John's school, Edinburgh, has the following:

> We are glad to learn that steps are being taken to erect a proper building for this school, and that it is to be so constructed as to admit of divine service being celebrated in it for the poor of the district, if this should be deemed requisite, and sufficient funds be obtained. A committee has been formed, consisting of the Very Rev. Dean Ramsay, the Rev. B. Addison, and members of the congregation, for the purpose of collecting subscriptions, and carrying out the design. We observe from the first Annual Report of this school, that the number of children on the roll has been, generally, 200; the average daily attendance throughout the year about 160. The school fees, paid by the children to the master, as part of his salary, have amounted to £47 8s. 4d. There have been two public examinations of the children, at each of which the various classes acquitted themselves satisfactorily, reflecting much credit on the teachers. Upwards of two hundred families among the poorer classes have been constantly visited: many of them evince a marked social and religious improvement. A large number of children, whose baptisms had long been neglected by their parents, have been brought to the font: the Bishop has held two confirmations in the schoolroom, each numerously attended by candidates; the communicants of the congregation exceed a hundred and fifty, while both to the Sunday service and to the week-day lectures, large and attentive congregations have resorted. These results evince that there was a fair opening for the establishment of such a school, and the missionary visiting connected with it, in the locality which has been chosen; while the success which (by God's blessing) has accompanied the work, affords good encouragement to proceed.

A Churchman, who desires his name to be unknown, has presented an organ for the use of St. Andrew's Hall, Edinburgh; a very useful gift, both as regards the services held in the Institution, and the instruction of the students in Church music.

The Bishop of Argyll held an Ordination on the 13th, at Christ church, Lochgilphead, when Mr. Daniel F. Sandford of Trinity College, Glenalmond, was admitted to the order of Deacons. Mr. Sandford is a son of the late Sir D. Sandford, much celebrated for his scholarship, and grandson of Dr. Sandford, late Bishop of Edinburgh. The *Journal* adds, "It gives us much pleasure to see a member of a family so distinguished in its love and labors for the Church in this country again taking part in her ministrations."

It was stated some time since, that Sir Michael Shaw Steward had announced his intention of making an adequate provision for the services at St. John's church, Greenock, in the Diocese of Glasgow and Galloway. The arrangements, it is said, are now virtually concluded for carrying this intention into effect; an endowment of £300 being settled on the incumbent, and another of £100 on the curate. The church is henceforth to have the daily service.

The church of St. Mary's, Glasgow, has, in connection with the Parish, and under the Bishop's charge, a day-school, which had its second annual examination on the 26th of February. The *Journal* observes thereupon as follows:

> More than common interest was given to the proceedings by the announcement made by the Rev. R. S. Oldham, that the erection of the new school buildings would be commenced immediately, and that the children (it was hoped) would re-assemble in them after the midsummer holidays. After the examination, which appeared to give entire satisfaction to all present, the children were plentifully regaled with tea and cake, &c., provided at the expense of a very generous friend of the school, James Sharpe, Esq., the secretary of the School Committee. We are glad to learn that there is so near a prospect of the erection of proper school buildings.

It is understood that Bishop Wordsworth has summoned a special Synod of his Clergy to meet at Trinity College, Glenalmond, on the 4th of May, and requested some of the Laity of each congregation in the Diocese to be present on the occasion.

On the 7th ult., a deputation of the Laity of the United Diocese of St. Andrews, Dunkeld, and Dunblane, waited on the new Bishop at Trinity College, with a congratulatory address signed by 237 heads of families, who form the great body of influential laymen in the Diocese. Among them occur the names of Lords, Knights, and gentlemen, in abundance. We subjoin their address, and also the Bishop's reply. In reference to the strong language used in the former, it should be borne in mind how hotly the election of Bishop Wordsworth has been opposed by a party of the Clergy.

To the Rev. Charles Wordsworth, *Warden of Trinity College, and Bishop-Elect of St. Andrews, Dunkeld, and Dunblane.*

Rev. Sir: We, the undersigned, Lay Members of the Church within the Diocese of St. Andrews, Dunkeld, and Dunblane, desire to offer to you our hearty congratulations on your being elected Bishop of this Diocese. Your distinguished talents, your high reputation as a scholar and a divine, and the unbounded liberality exercised by you in furtherance of the interests of our Church, all combine to designate you as eminently qualified for the Episcopate, and fully justify the selection made by your brother Presbyters.

We congratulate ourselves that your elevation to the Episcopal office does not involve any immediate separation from the institution over which you so ably and so worthily preside. We feel convinced that your continued connection with Trinity College in the mean time, is essential to the full development of the benefits which that institution is destined, we believe, to confer on the Episcopal community in this country.

While we deplore that any one should have thought opposition to your election necessary, and regret the painful and trying circumstances which have delayed your appointment, we venture to express a hope, that under your Episcopal rule, all party contentions may cease, and all differences may be merged in the united efforts of both Clergy and Laity to advance the cause of that religion which proclaims "Peace on earth and goodwill towards men."

The following was the Bishop's reply:

Dear Friends and Brethren in Christ: In acknowledging the address with which you have been so kind as to welcome my accession to the Episcopate of this Diocese, I desire to thank you most cordially for the assurance of goodwill and sympathy which it contains; and yet not so (I would hope) as to give expression to one word or thought which might tend to revive the feelings of irritation connected with the late election, which I am happy to believe are now not only rapidly subsiding, but gradually giving place to sentiments of brotherly love, such as ought always to exist (if anywhere in the world) between a Bishop and his Clergy; being indispensable for the performance of the sacred duties which they owe both towards each other, and towards the common flock.

At the same time, in reference to the past events, I cannot but admire how the Providence of God has brought good out of evil.

It has happened to me to have been placed in circumstances so that I have seemed, perhaps, unduly to covet an office which (it is well known to some) I should rather have desired to decline, could I have done so consistently with what appeared to be my duty to the Diocese, and to the Church at large, and not least, to this important institution which has been placed now for upwards of six years under my guardianship.

The same cause which created trouble to me aroused your sympathies, and has excited a degree of concern and interest in the condition and circumstances of the Diocese, which, as I believe it is quite unprecedented since our Communion has ceased to be in connection with the State, so I feel confident it will not be suffered to die away with the occasion that has called it forth.

And hence I shall not cease to rejoice and to thank God that the things which have happened (though grievous for the time) have turned out rather to the furtherance of the cause which we all desire to promote.

Looking, then, onward with hope and gratitude to this happy result, I may venture to observe to you, that the success of every administration must depend upon the goodwill and support of those who are subject to it, and for whose benefit it exists.

This is especially the case with the Bishop's office in a Communion like ours, which is divested of all civil sanctions.

On the other hand, one who appeals to spiritual sanctions alone for the warrant of his administration, must be prepared to show that he is influenced purely by spiritual motives. It will be my constant and earnest endeavor, in dependence upon the Divine blessing, so to act; and you, on your part, will not deny to me, I trust, the benefit both of your assistance and of your prayers, that I may have strength and power faithfully to fulfil the resolution I have formed.

May our Heavenly Father graciously accept the devout petition which I offer for you all, and for all the members of my flock, that He may guide you in all your ways, and bless and prosper you in all your works, for His dear Son's sake.

I am your faithful Pastor and humble servant in Christ Jesus,
Charles Wordsworth,
Bishop of St. Andrews, Dunkeld, and Dunblane.
Trinity College, March 7, 1853.

Australia.—The Bishop of Adelaide, Dr. Short, has held a Diocesan Synod, at which Mr. Gladstone's Colonial Church Bill was considered, and after some discussion a resolution was unanimously passed by the Assembly, declaring their approval of the general purport of the Bill, but at the same time expressing their desire that nothing should be enacted to endanger the Diocesan and Provincial Constitution of the Colonial Churches, nor their subordination in the last resort to the Crown and to the See of Canterbury. The whole proceedings were distinguished by harmony and unanimity.

At the last Monthly Meeting of the Society for Promoting Christian Knowledge, a letter was read from the Bishop of Melbourne, in which he stated that during the last ten months the population of the district over which he had the ecclesiastical supervision had more than trebled, while he had no more churches, except two or three small tents, or wooden buildings, at the gold-fields, than he had when the discovery of gold in such abundance produced such a complete change in the character of the Colony. The committee gave notice that at the next ordinary meeting they would propose that the sum of £1,300 be granted towards sending out an iron church and parsonage-house to the gold-fields.

Capetown.—On Wednesday, the 9th ult., the Bishop of Capetown attended a large public meeting at Leamington, presided over by the Ven. Archdeacon Sandford, for the purpose of entering into details as to the spiritual condition of his extensive Diocese, and of urging its claims for increased support from the clergy and laity of the mother country. His lordship's appeal was responded to by donations amounting to nearly £40, the same sum being likewise promised in annual subscriptions for five years, and the latter amount being likely to receive considerable augmentations. The business of the meeting was opened with an eloquent address by the Archdeacon. The Bishop preached on the same evening at Trinity church, Coventry, and on the next day at Cubington, where he was the guest of the vicar, the Rev. G. L. Cooke, and where a collection of £18 was made in furtherance of his important mission.

Canada.—In the Diocese of Toronto, they have, it seems, what is called the Diocesan Church Society, which, for purposes of more efficient action, is divided into several branches, corresponding to certain territorial districts. Two weeks ago, we had occasion to note from the *Canadian Churchman*, that the several Branches of the Society had been lately holding their annual meetings, and putting forth their reports for the year. From the subject as since continued in the *Churchman*, we gather a few further particulars of value as indicating the state and progress of the Church in those regions. From the Report of the Eastern District Branch, the following extract concentrates the matter of general interest:

> It is now about ten years since the Church Society was established, and for about the same time we have been called to contribute towards the payment of Travelling Missionaries. To ascertain whether our contributions to them have been effectual for good, we may state what they have accomplished in that time. To do this, a letter of the Rev. Mr. Patton to the Bishop of Toronto may be quoted with some trifling alterations. "Our Travelling Missionaries are doing their work well, and laboring zealously in their arduous but useful vocation. Nothing can more forcibly illustrate the propriety of employing Travelling Missionaries than a glance at what those in this Rural Deanery have done and are now doing. The whole central tract of country between the St. Lawrence in front, and the line of the Petite nation and Rideau rivers in rear, from Roxbourgh in the East to within twenty-five miles of Kingston in the West, a distance upwards of 100 miles in length; with a breadth varying from about 15 to 30 miles, where at two or three stations it stretches across from the St. Lawrence to the Rideau; with a population of many thousands; and among these between 3000 and 4000 members of the Church of England; would be almost wholly unprovided with the sacred ministrations of the Church but for the presence among them of three Travelling Missionaries. In this tract of country, there have been erected, within a few years, chiefly through the exertions of our Travelling Missionaries, three stone and two frame churches, so far completed as to permit of Divine Service being held in them; two more of stone will be roofed in and enclosed before winter, while preparations are being made for the erection of two more next year." Such was the result in 1850. These churches are now I believe all erected, and five of them have been built within the last three years. Thus in consequence of what this Society when united has been contributing to these Missionaries, eight churches have been built. But this is only a small part of what we have to state as the result of their labors. The two Travelling Missionaries in the country of Leeds, who are now paid one-half of their salary by the congregations in Prescott and Brockville, have under their charge twelve congregations at least, and perhaps more, for no return has been made this year.

In the Report of the Midland and Victoria District Branch, we find the following paragraph:

> Your Committee, feeling the great importance of imparting to the young, sound principles of truth, rejoice that contracts have been entered into for the immediate erection of a Parochial School; which they have reason to believe will be ready for occupation during this summer. And though the funds, collected by the agency of the Sunday School children, and through the efforts of the ladies of St. George's congregation, to whom we are deeply indebted, will not cover the whole amount of contract, yet your Committee, painfully sensible of the attempts that are made, and with success too, to entrap the poor children of Protestant parents into Popish Schools, resolved upon the undertaking, in the confident expectation that a helping hand will be extended to complete the work which the circumstances of the day render so necessary. And such is the aspect of things in this city that the members of the Church must exert themselves to the utmost, not only in the erection of the school-house, but also in bringing it into immediate operation.

Among the proceedings after the adoption of the Report, the subjoined Resolutions strike us as well worthy of notice:

> That among the many important objects which the Church Society seeks to accomplish—the establishment of of a Depository well stored with the Bible, the sole rule of our faith—with the Prayer Book, the expositor of sound doctrine, the cherisher of sober and fervent devotion—with tracts and religious books calculated to instruct and interest the man of God, is *one* which demands our attention, and is entitled to the undivided support of every lover of the Church.
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> That this meeting, fully impressed with the conviction that the capabilities of the Church as the pillar and ground of the truth, and the herald of glad tidings of salvation, cannot fully be developed without a proper infusion of the lay element, rejoice at the prospect of synodical action in the Church.
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> That this meeting, convinced that the happiness of a nation depends in a very great measure upon the principles distilled into the minds of the young, regards the establishment of Parochial Schools in which a religious as well as a secular education is imparted, as conducive to the peace and prosperity of a community.

From the proceedings of the meeting of the Newcastle District Branch we gather the following items:

> The third resolution was moved by the Rev. W. Logan, Missionary at Cartwright and Manvers, and seconded by R. D. Chatterson, Esq.
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> That the rapidly increasing wants of the Church in in this Diocese call loudly and earnestly for the exercise of Christian beneficence from every member of our communion; and that while we regard the Church Society as an invaluable institution for the promotion of true religion through the instrumentality of the Church, we beg respectfully to urge upon the Laity the necessity of united and zealous co-operation in carrying out its various objects.
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> Mr. Logan said, that although the Townships in which he labored had not yet subscribed anything to the Church Society, they had not been idle. They had within a short period built one church, and are now taking steps for the erection of another; and the building of a parsonage house is also contemplated. He also stated that one-half of his salary was obtained from his people.
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> In moving the fourth Resolution, H. J. Ruttan, Esq., alluded to the necessity of religious and secular education being combined, and to the attempts now made by the enemies of the Church, to break off this connection. He also bespoke, on behalf of Trinity College, the generous and hearty support of all churchmen.—His resolution was—
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> That the cause of religious education calls for the united sympathies of all classes of the community; that, considering our infant University of Trinity College, an institution where the youth of our Church may obtain a sound liberal and christian education, we would bespeak for it the cordial and generous support of all sincere churchmen throughout the Province.

FOREIGN.

By the arrival of the steamship *Arctic* on Tuesday the 5th, we have English news to the 22d of March. The *Arctic* had a stormy and difficult passage, and was consequently delayed several days beyond her usual time. She brings advices from the Continent of more than ordinary interest, especially in reference to the threatening aspect of affairs between Russia and Turkey.

England.—Our last week's issue brought the proceedings of Parliament down to Friday the 11th ult. Since that date, few passages of any general interest have occurred, and at the latest accounts the Houses were not in session, they having taken an Easter recess. Perhaps the most note-worthy item was the presenting of petitions by Lord Littleton, in the Upper House, on Tuesday the 15th, against the hateful and ridiculous mockery of freedom in the election and consecration of Bishops, under the famous Act of Henry VIII. Petitions, also, continue to be presented against the Jewish Disabilities Bill, and the Maynooth Grant. Committees of the House of Commons were still engaged with the subject of bribery at elections. Two persons the most active in the cause of the two great political parties have given it as their opinion that bribery is rather the rule than the exception in Parliamentary elections. If such be the case, it may well be thought that an effectual remedy is to be sought from some deeper source than any thing the House of Commons can do.——A Parliamentary paper has been printed, giving an abstract of the number of children in the workhouses in the several unions and parishes in England on the 25th of March, 1851–2. At the former time, there were 27,032 boys, and 22,420 girls, making 49,452: at the latter, 46,600 boys and girls, of whom 5,297 were capable of entering upon service.

Perhaps it should be mentioned that on the 10th the Ministry were left in a minority of 52 on a legal question. Of course the defeat does not hurt them much, as it touches none of their distinctive measures.

The Under-Secretary of State for the Home Department, Mr. Fitzroy, has introduced a bill, which has been read with general approval, for the purpose of giving magistrates greater powers in cases of summary jurisdiction on parties accused of assaulting women and children. Having cited several gross cases of men beating their wives and paramours almost to death, yet visited only by a penalty of £5, with the alternative of two months' imprisonment, he then proposed to give power to inflict a penalty of imprisonment, with or without hard labor, for not more than six months, or a fine not exceeding £20. Lord St. Leonards expressed his approbation of the bill in the House of Lords.

Strong symptoms of serious dissention have lately been showing themselves among the Methodists. The controversy has at length brought forth bloodshed at a place called Yeadon, near Leeds. On Sunday the 13th, Mr. Everett, an expelled minister, was announced to preach in the Wesleyan chapel; but was prevented by a legal process served upon him. A mob of the reformers, becoming exasperated, attacked the house of the chapel-keeper, Thos. Mann, declaring they would turn him out; and as the mob began to break the doors and windows with stones, some one from within threatened to fire. In about half an hour after the disturbances had begun, a gun was discharged by some one from within, and the shot entered the legs of Hiram Yeadon, who is now under medical treatment. After this the constables were called in, and took five men who were in the house into custody, who have been remanded by the West Riding magistrates for a fortnight, that the wounded man may be able to appear.

The large influx of gold, having caused a general raising of prices, was beginning to produce its legitimate effects among all classes; strikes for increase of wages having been made by workmen of nearly every description in Liverpool.

The Earl of Derby is to be installed as Chancellor of the University of Oxford on the 8th of June.——Mr. Jerdan, founder of the *Literary Gazette*, has been granted a pension of £100 from the Civil List.

Ireland.—Emigration still continues largely, and with promise of increase rather than diminution. Since last June four hundred able-bodied men and women have left the neighborhood of Dungarven, by the means of sums, varying from £5 to £20, remitted them from America, and a hundred and fifty more are ready to go. The *Western Star* says the railroad stations are daily crowded with emigrants, and that if the present rate is continued six months it will take more figures to count the depopulation since 1848 than the next census. The *Sligo Journal* states that hundreds are preparing to leave that county. Large sums of money have been sent home by emigrants, and two or three of almost every laboring family in and about Sligo have had their passage paid for by their friends.

At the Kerry assizes, on Saturday the 12th, a prisoner, sentenced to a year's imprisonment and hard labor, picked up a stone of at least two pounds weight, and threw it at Judge Perrin. Providentially his lordship, observing his purpose, turned to one side and stooped down, so that the blow, which was undoubtedly well aimed for his head, merely struck him on the shoulder and neck, without causing the slightest injury. The prisoner was at once removed, and on inquiry it appeared that before leaving the jail, he had taken the stone out of the wall of the cell.

The Dublin correspondent of the *Evening Journal*, writing under date of Wednesday the 16th, has the following:

> The most remarkable feature connected with the Spring assize circuits, now nearly completed, is the very great decrease in litigation, and the corresponding diminution in the professional emoluments of barristers and attorneys. This applies to all the Irish circuits, at which not one-half of the ordinary business has been transacted. On the entire Leinster circuit there were not more than 21 records, 12 of which were entered for trial in Clonmel, and most of those were settled by the parties out of court. In former years the average number of records on that circuit has been upwards of 60, and the minimum about 40. Many of the barristers who went the circuit did not get a single fee in the Record courts, and the criminal business was much lighter than heretofore. On the other circuits, a change equally disastrous to the legal profession has taken place, whilst the number of civil bills at the Quarter Sessions courts, at which the assistant barristers preside, has fallen off to an extent that must have most seriously affected the incomes of the attorneys, who are the principal practitioners in those county courts, but for the increase of fees, as fixed by a recent statute. It appears to be the general impression that the contemplated measures of law reform for Ireland will have the effect of still further diminishing the emoluments of the legal profession, and of considerably lessening litigation in the superior courts in Dublin.

France.—It is ststed that the number of Priests in France receiving maintenance from the State, is 40,428. There are 80 Episcopal Sees, 340 Diocesan churches, 23,013 Communes having each at least one church built and repaired by the State, 3,379 small Colonies for Sisters, and 762 Establishments for Brothers. The State allowance for the Clergy is 42,111,050 francs; average of fees for the churches of Paris only, 5,080,000 francs.

The *Moniteur* gives a report from the Minister of Public Worship, setting forth the advantages that would result from employing architects residing at or near the spot, in the repairing and building of religious edifices, instead of confiding it, as hitherto, to the architects of the capital, whereby much increase of cost, and a good deal of delay, were caused in the execution of the works. It also recommends the appointment of three inspectors-general, to superintend the works. The report is followed by a decree of the Emperor, adopting its recommendations, and by a decree from the Minister of Public Worship, appointing three of the Government architects to be inspectors-general.

Sundry accounts agree that the Emperor is desirous of establishing a friendly alliance with England. He believes that the interests of both nations, as well as their sympathies, tend in the same direction. He would be glad to attain that object, and probably would take the initiative in a more liberal commercial policy than that which now exists in France. Such steps, however, would not be viewed with pleasure by Russia and Austria—and Russia and Austria possess considerable influence with the Sacred College at Rome; and the Sacred College, as a matter of course, with the Pontiff. In a word, the Emperor has not for a moment abandoned the idea of the Pope coming to France to crown him; the Cardinals, or the great majority of them, are decidedly opposed to His Holiness doing so; the influence of France at Rome, notwithstanding the restoration of the Pope by a French army, and the occupation of the Papal States for the protection of their ruler, is not believed to be in the ascendant; the influence of Austria and Russia, on the contrary, is very great, and might, in the case mentioned, be exerted against the coronation.

The Paris correspondent of the *Evening Journal* writes as follows, on Thursday the 17th:

> The Pope's visit to France continues to be the great question of the day, and it appears to meet with difficulties of a very tantalizing character. It would seem, in fact, as if Pio Nino had discovered Louis Napoleon's weak side, and was determined to take advantage of the discovery. One day, his Holiness is to come without fail; the next, there are obstacles in the way which will make his visit nearly impossible. Every new difficulty draws a fresh concession from the Emperor. The organic articles have long since been conceded, and in that respect Louis Napoleon has abandoned the interests of the Gallican Church to the fullest extent. His Holiness, having got so much, thinks he might perhaps squeeze out a little more, and seems determined to make Louis Napoleon pay dear for his whistle. He now asks that the religious ceremony of marriage should be celebrated before the civil ceremony, and that no marriage should be legal without the interposition of the Church. Whether this point will be conceded or not remains to be seen; but at present it appears to be a stumbling-block. I understand that General de Cotte has been despatched to Rome on a secret mission, the object of which is to bring the matter to a point. Ht left Paris three days ago. M. de Lacour, who is also to visit Rome on his way to Constantinople, though without apparently official character, will probably assist General de Cotte in the negotiations.
>
> There was a grand reception at the Tuileries last evening. It was of a very brilliant description, and was numerously attended.
>
> The Council of State met to-day to examine several bills relative to loans for towns, delimitations of communes, and other local matters. These bills will be afterwards presented to the legislative body.
>
> For some time past commercial affairs in Paris have not been nearly so flourishing as they had been months before. The tradespeoples are beginning to cry out, and the working classes have a difficulty in finding work. This state of affairs has alarmed the Government, and, with a view to improvement of trade, it is said to have resolved to make several new concessions. The Transatlantic steam-packet service is at once to be conceded to a company, and several railways which had been postponed for fear of encumbering the Bourse are also to be conceded. It will excite surprise, but I am assured that it is a fact, that the notorious M. Proudhon is now a prime favorite with Louis Napoleon. It is even said that he no longer adheres to the doctrine that *la propriete c'est le vol*, and that as his tastes on that subject have changed, he has applied for a concession of a railway, and is likely to get it.

The Archbishop of Paris has published a letter, addressed to the Pope, complaining of a circular by the Bishop of Moulins, reflecting on his course touching the *Univers*. The Bishop, it seems, though not altogether approving the conduct of the *Univers*, defended it on some points, and indirectly questioned the decision of the Archbishop. He also authorized his Clergy to subscribe for and read that paper. For all which, the Archbishop invokes the reprobation of the Holy See, and concludes his application thus:

> As long as I live the religious press of Paris shall be watched, and, if necessary, repressed by the spiritual weapons of which I can dispose. It shall either remain within the line of duty or leave the Diocese, and seek elsewhere a more complaisant jurisdiction, to preach contempt for the hierarchy and make war upon the authority which I hold from Divine Mercy and the grace of the Holy Apostolic See. Therefore, very Holy Father, I lay before the tribunal of your Holiness the circular-letter of the Bishop of Moulins, and I ask you for justice. I demand justice in the name of the interests of my Diocese, which are compromised by the irritating discussions and encroachments of a certain journalism; in the name of my venerable colleagues, who are engaged with me in the cause for which I combat and receive insults; in the name of the Holy Canons, which are shamefully violated; in the name of your Holiness yourself, and the rights which you have conferred upon me as Archbishop.

Italy.—The Madiai have at length been set at liberty; the Grand Duke of Tuscany alleging that he should have done the thing before, but for the urgent and impertinent interference of foreign powers. Finding, apparently, that his course would not do, he thus tries to saddle the responsibility thereof upon those who had opposed it.

It appears that 600 persons have been imprisoned at Milan in connection with the late outbreak. The decree of sequestration against the Lombardian exiles, proves in the enforcement to be much severer than was at first supposed.

The town of Cremona has been put in a state of seige; a sentinel at the barracks of St. Domenico having been killed by a musket-shot.

According to letters from Palermo, of March 8, the police authorities declare that a wide-spread Mizzinian conspiracy pervades the island. A letter from Mazzini is said to have been found, calling on the people to revolt on a certain day. More than 100 persons of respectability have been thrown into prison, and there was the greatest alarm among all classes of society.

The *Parlamento* of Turin states that Mr. George Crawford, an officer in the British army, and brother of a member for Ayr, had just arrived at Florence, but had been peremptorily ordered to quit the country. The charge against him was that he was there to organize a revolutionary committee in the interest of Mazzini. He indignantly denied the charge, and the representative of England demanded the revocation of the order; but in vain—he could not obtain an hour's delay.

Prussia.—The Berlin Chambers have introduced a clause in the new code of Communal Law, which makes confession of the Christian faith indispensable in admittance to Communal dignities. The exclusion, it is said, is not directed against the many forms of infidelity and atheism abounding in Germany, but against the Jews only. This is thought the more remarkable in a state like Prussia, which professes the greatest liberality in religious matters—which places the Roman Catholic on a perfect equality with the Protestant, although the State itself is Protestant. The innovation on the law of Prussia is in direct violation of Article XII. of the present Constitution, which has not as yet been repealed. Not only had Frederick the Great given the tone and color of unlimited tolerance to the whole fabric of Prussian laws and social habits of thought, but the edict of 1812 had positively removed all disabilities from the Jews as regarded government offices; the 16th Article of the Bunder Act had also guaranteed the Jews all the rights which had been conferred on them in individual States. The *prima facie* case shows right on the side of the Jews; but we find that in the first session of the General Landtag, in 1847, a measure was passed excluding them from all offices of a judicial, administrative, or executive nature, in conformity with the fact that, in spite of the above-mentioned laws, they never had attained to a real equality with their Christian fellow-citizens; and the Minister of the Interior declared, in the course of the late debate, that he was only embodying in a law the feeling of aversion which the people had against having Jews over them, of which the most undeniable evidence had of late been forced on the attention of the Government.

Austria.—A despatch from Vienna of March 14th states that the Archbishop of Vienna and General Haynau both died the previous night. The latter had been at an evening party, where he remained till past twelve. Soon after retiring to rest, he was struck with apoplexy, which quickly ended in death. The result, it is said, is not wondered at by those who were acquainted with his habits of living.

From an article in the *Bale Gazette* of the 15th, it appears that the Austrian Government have an intention of extinguishing the flames of revolution in Switzerland, and of re-establishing the sovereignty of the cantons by means of an act of mediation. This article has produced such a lively impression on the mind of the Federal Council, that it has transmitted it to its commissioner in the canton of Ticino. It is stated that Austria still calculates on a change in the government of that canton, and that the number of persons expelled from Lombardy goes on increasing.

Turkey.—This is the point upon which the eyes of all Europe now appear to be mainly centered. The reason thereof will be gathered from the following, which is condensed from the *Morning Chronicle* of March 22:

> The recent crisis in the affairs of Turkey, which was terminated only by the submission of the Porte to nearly all the demands of Austria, has been succeeded by one of a still more momentous character. The imperious Envoy of Austria has been replaced by an Ambassador from the Czar, charged, as it would seem, to make demands of great importance, and in a tone which scarcely allows of discussion. As to the precise objects of Prince Menschikoff's mission, we have as yet no certain information. But his high rank, and the peculiar display by which his embassy has been distinguished, as well as the haughtiness with which the Russian envoy has treated all the Turkish Ministers with whom he has had to deal, combine to strengthen the belief that *the Czar is determined upon striking a coup at Constantinople by which the power and independence of the Porte may be seriously impaired*, and the influence of Russia in the East proportionally extended. Prince Menschikoff arrived at Constantinople on the 28th of February, and the result of his first interview with the Grand Vizier was the resignation of the Minister for Foreign Affairs, Fuad Effendi, the brother-in-law of the Sultan. The question he was understood to have immediately in hand, was the old one relating to the Protectorate of the Holy Places, a question in which all the great powers are jealously interested, and in regard to which no separate action on the part of either one, has heretofore been regarded as admissible. In the retinue of the Prince were several leading officers of the Imperial staff. On his way, he took occasion to test the preparation of the frontier army for war, by reviewing their condition, discipline and drill; and indicating the direction designed for their valor, by practicing them in the art of embarking upon and leaving the ships of the station. Every indication points to warlike purposes on the part of the Czar. The Porte so regards it; all Constantinople is in a ferment. The French Cabinet look at it in the same light; and the French fleet has been ordered to concentrate in the vicinity of the Dardanelles. Mr. Rose, the resident British Minister at the Porte, in the absence of Lord Stratford, was so strongly impressed with the danger, as to despatch a request to the commanding officer of the fleet at Malta for instant assistance. The request could not be complied with, for lack of orders from the Admiralty.

It is generally understood that the conditions which Russia is attempting to impose upon the Porte are even more humiliating than the terms prescribed by Count Leiningen. The Czar, we are told, demands that Turkey shall recognize his protectorate of the Greek Christians, throughout the Turkish dominions—that the election of the Patriarch at Constantinople shall henceforward be confirmed by him, instead of by the Sultan, as has hitherto been the case—and that all the privileges claimed by Russia with regard to the Holy Places shall be at once conceded. It is added that there are other demands on the part of the Court of St. Petersburgh, and that the invasion of Montenegro, the state of the Turkish provinces, and the conduct of the Porte towards the Hungarian refugees, have been included in the list of Russian grievances. If there be any truth in these statements, it is obvious that the Czar *claims a right of interference in the affairs of Turkey which is utterly inconsistent with her independence.* But even supposing these accounts to have been greatly exaggerated—as it is to be hoped that they will prove—we cannot shut our eyes to the fact that in thus following the example set by Austria, Russia has taken a course which is totally incompatible with the general policy of Europe towards the Ottoman Empire. Each of those two Powers has successively attempted to gain exclusive advantages at the expense of Turkey; and in order to obtain their ends, they have had recourse to a system of menace and intimidation, which cannot but create a fatal precedent for the future. In all probability, their just demands might have been satisfied without the adoption of such measures; and it is this consideration which gives so much importance to the present crisis.

MARRIED,

In Chester, Vt., Mr. Joseph H. Barrett of Middlebury, to Miss Harriet W. Lowell of Chester.

DIED,

Judge Henry Brasher Hagerman, on the morning of the 1st inst., at his residence, Ramapo, N. J., in the 65th year of his age.

NOTICES.

The Rt. Rev. the Bishop of New Jersey has announced the following appointments for his vernal visitation:

Sunday, April 10, A. M. St. Thomas, Glassborough.
P. M. St. Stephens, Mullica Hill.
E. Trinity, Swedesborough.
Monday, April 11, A. M. St. Peters, Berkeley.
P. M. St. John's, Chew's Landing.
E. Woodbury.
Wednesday, April 13, E. Trinity, Princeton.
Sunday, April 17, A. M. Christ, Bordentown.
P. M. Christ, Allentown.
Monday, April 18, P. M. St. Peters, Freehold.
Tuesday, April 19, A. M. Christ, Shrewsbury.
P. M. Trinity chapel, Red Bank.
E. Christ, Middletown.
Wednesday, April 20, A. M. Trinity, Middletown Point.
Saturday, April 23, P. M. St. Pauls, Camden.
E. St. Johns, Camden.
Sunday, April 24, A. M. Ascension, Gloucester.
P. M. Grace, Haddonfield.
Monday, April 25, A. M. Trinity, Moorestown.
P. M. Trinity, Fairview.
E. St. Stephens, Beverly.

*** The appointments at Trenton, Salem, Penn's Neck, and Bridgeton, are yet to be made.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, April	10, at Corning,	confirmation	10½ A. M.
"	10, at Painted Post,	"	3 P. M.
Monday,	11, at Elmira,	"	3 P. M.
Tuesday,	12, at Factoryville,	"	3 P. M.
Wednesday,	13, at Owego,	"	3 P. M.
Thursday	14, at Speedsville,	"	11 A. M.
Friday,	15, at Binghampton	"	10½ A. M.
Sunday, April	17, at Candor,	confirmation	10½ A. M.
Monday,	18, at Ithaca	"	3 P. M.
Wednesday,	20, at McLean,	"	10½ A. M.
Thursday,	21, at Cortland,	"	10½ A. M.
Friday,	22, at Homer	"	10½ A. M.
Sunday, April	24, at Syracuse, St. Pauls,	confirmation,	10½ A. M.
"	24, at do., St. James,	"	3 P. M.
Tuesday, May	3, at Niagara Falls,	consecration,	10½ A. M.
Wednesday,	4, at Warsaw,	confirmation,	3 P. M.
Thursday,	5, at Nunda,	consecration,	10½ A. M.
"	5, at Hunt's Hollow,	confirmation,	3 P. M.

St. Ann's Church for Deaf Mutes.—The usual afternoon service in the sign-language, will be held next Sunday (April 10), at 7½ o'clock in the evening, at the small chapel of the University on Washington Square.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 12th inst., at 3 o'clock P. M.
Wm. H. Bell, Secretary.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 12th inst., at 3½ o'clock P. M. Wm. R. Ronalds, Sec'y.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (12th inst.), at 7½ o'clock.
April 9, 1853. Thomas P. Cummings, Rec. Sec'y.

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Provisional Bishop of New York has announced the following appointments for the month of April:

Date.		Churches and Hours of Service.
10,	2d Sunday after Easter,	A. M. St. Pauls, New York.
		P. M. Christ, New York.
		E. St. Thomas, New York.
12,	Tuesday,	A. M. Christ, Richmond.
		P. M. St. Lukes, Rossville.
13,	Wednesday,	A. M. Trinity, Factoryville.
		P. M. Christ, Elliotville.
14,	Thursday,	A. M. Christ, New Brighton.
		P. M. St. Johns, Clifton.
15,	Friday,	A. M. St. Pauls, Castleton.
16,	Saturday,	at Consecration of Calvary church, Williamsburgh.
17,	3d Sunday after Easter,	A. M. St. Anns, Brooklyn.
		P. M. Christ, Brooklyn.
		E. St. George's, New York; Anniversary of Seamen's Missionary Society.
18,	Monday,	P. M. Christ, Sag Harbor.
19,	Tuesday,	P. M. St. Marks, Islip.
20,	Wednesday,	[illegible]
		[illegible]
21,	Thursday,	P. M. Caroline, Setauket.
22,	Friday,	P. M. Grace, South Oyster Bay.
		[illegible] Hempstead.
24,	4th Sunday after Easter,	A. M. St. Johns chapel, New York.
		P. M. St. Judes, New York.
		E. Holy Martyrs, New York.
25,	Monday,	P. M. St. Pauls, Glen Cove.
26,	Tuesday,	A. M. St. Johns, Oyster Bay.
		P. M. St. Johns, Cold Spring.
27,	Wednesday,	A. M. St. Johns, Huntington.

Anglo-American Free Church of St. George the Martyr, corner of Prince and Thompson streets, N. Y.—Divine service will be celebrated at this church on Sunday mornings and afternoons at the usual hours. Daily prayer at 9 A. M. Seats free.

ACKNOWLEDGMENTS.

Bp. Freeman thankfully acknowledges the generous appropriation by the Gen. P. E. S. School Union, of fifty dollars worth of their publications. G. W. FREEMAN.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums since his last report:
Chesterfield co., Dale pa., Va., $2 50; Trinity, Columbus, Ga., $5; St. Marys, Delphi, Ind., $3; Trinity, Southwark, Phila., $51 51; ch. of the Epiphany, Phila., $5; St. Saviours, Maspeth, L. I., $10; Easter offgs, H. S. B., Hamsburgh, Pa., $5; Mrs. W. B., King and Queen's pa., Md., half, $5; Trinity, N. Y., $179; [illegible] Easter offgs, St. Pauls, Troy, N. Y., [illegible]; St. Johns pa., Prince George co., Md., [illegible] Harrison, Richmond, Va., $5; Mrs. H. K. Scott, $5; H., $5; Mrs. Dorothy A. Richardson, [illegible] St. Pauls, Concord, N. H., $12 79; Christ, [illegible], a gift, half, $2 50; do. Good Friday, [illegible] St. Georges, Hempstead, L. I., for Ark., $14 9[illegible] Ct., for Tenn., $5; St. Peters, Brooklyn, N. Y., [illegible]6 07.
New York, April 5, 1853. THOMAS N. STANFORD, Treasurer, 137 Broadway.

Nashotah and Minnesota.—The subscriber acknowledges the receipt of the following sums for the above stations since Easter:
An Easter offg. from Miss C. E. B., of New Milford, Ct., for Rev. J. L. Breck, $10; from St. Saviours, Maspeth, L. I., for the same, $18; the same, for Nashotah, $10; from M. P. M., an Easter offg. for Nashotah, $100; a friend, per Boyd's Express, $5; Grace, Cherry Valley, [illegible] Alexander Duncan, Esq., of Providence, [illegible] Christ, Springfield, Mass., for Nashotah, [illegible] chapel, N. Y., for Mr. Breck's Indian mission, [illegible]
THOS. N. STANFORD, Treas. Domestic Missions,
New York, April 5, 1853. 137 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Grace, Jersey City, Rev. D. H. Macurdy, $10 09; ch. of the Messiah, Glens Falls, Rev. Wm. G. Hawkins, $2 50; Samuel Davis, sub., $2; James Van Norden, sub., [illegible]; St. Johns, Clifton, S. I., Rev. R. M. Abercrombie, $9 10.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
April 6, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Grace, Jersey City, Rev. D. H. Macurdy, $10 09; Grace, Cherry Valley, Rev. John Dowdney, [illegible] Pierremont, Rev. S. G. Hitchcock, $2; Samuel [illegible] Samuel Davis, sub., $3; St. Johns, Clifton, S. I., Rev. R. M. Abercrombie, 9 05. Total $26 71.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
April 6, 1853. 20 John street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:
"Charity," $5; a mem. of St. Marks, Phila., $20.
Further contributions may be left with Messrs. Stanford & Swords, at 137 Broadway. LOT JONES, 77 Second avenue.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
Trinity, Granville, Rev. W. H. Williams, $11; St. Pauls, Charlton, $60 15; Holy Innocents, West Point, Rev. J. B. Gibson, [illegible] Christmas offgs, $13, and Easter offgs, [illegible] Rev. Wm. G. Hawkins, $2 25; Fonda and Ho[illegible] Rev. G. N. Sleight, $4 35; St. Clements, N. Y., Easter offgs, $83. Total $202 39.
C. N. S. ROWLAND, Treasurer, 55 Water street.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the following sums:
Mrs. [illegible], an. '52, $5; John R. Maurice, an. '52, [illegible] man, 2 years, $4; Lee Hobart, an. '53, $5; [illegible] W. Wright, an. '52, $2; B. J. Lossing, an. '52, $1; coll. in box for books at the ch. [illegible]; Mrs. Hoffman, an. '52, 1; Rev. C. C. H[illegible] Hoffman, an. '52, $1; Miss M. S. [illegible], an. '52, $1; Mrs. Henry Laight, [illegible] Downer [illegible] Thos. P. Cummings, $50; Fred. W. [illegible] $1 50; [illegible] '52, $2; A. M. Harper, an. '52, [illegible] All Saints [illegible] coll. St. Stephens, N. Y., $50; coll. George [illegible] Wainwright and Candler, don., $7 50; [illegible] for books at the ch. of our Saviour $[illegible] '52, $3; C. P. Burdett, an. '52, $2; Auxiliary [illegible], treas., $110 90. Total $372 20.
F. W. DUNCAN, Treasurer, 114 Wall street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
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Trimmings, Gimps, and Trimmings of every kind;
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oct16-ly No. 21 Park Place, and 18 Murray street.

BURLINGTON COLLEGE.—The Fourteenth Term of this Institution will open on the first day of May, 1853. Early application is requested. Address Rt. Rev. GEO. W. DOANE, President, Burlington, New Jersey. ap9-6t

ST. MARY'S HALL, Burlington, New Jersey.—The Thirty-third Term of this Institution for young ladies will open on the first day of May, 1853. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, Rector, or to the Rev. REUBEN J. GERMAIN, Principal. ap9-6t

DEVOTIONAL BOOKS, published by STANFORD & SWORDS.
Bishop Andrewes's Devotions, 50c.
Enter into thy Closet; or, the Christian's Daily Companion, by Rev. Wm. Berrian, 75c.
Devotions for the Sick Room and for Times of Trouble.
The Christian's Manual of Faith and Devotion: containing Dialogues and Prayers suited to the various occasions of Christian Life, by John Henry Hopkins, D.D., 75c.
Prayers and Offices of Devotion for Families and for Particular Persons, upon most occasions, by Benj. Jenks, 63c.
Thornton's Family Prayers, and Prayers on the Ten Commandments, to which is added a Family Commentary upon the Sermon on the Mount, 75c.
Wainwright's Family Prayers for every day in the week, and for the commemoration of the Fasts and Festivals of the Church, 75c.
Short Family Prayers for every morning and evening of the week, and for particular occasions, by Bishop Wainwright, 25c.
Berrian's Family Prayers, $1.
Wyatt's Christian Offices, for the use of Families and Individuals; compiled from the Liturgy of the Church and from various authors, together with a selection of Scripture for the Family Worship of every day, by W. E. Wyatt, D.D., $1 25.
Wilberforce's Family Prayers, 75c.
A Companion for the Fasts and Festivals of the Church, principally selected from Nelson's Companion for the Festivals of the Church; with Forms of Devotion, by Bishop Hobert, 75c.
A Companion to the Altar; or, Week's Preparation for the Holy Communion, by Bishop Hobert, 75c.
STANFORD & SWORDS, 137 Broadway.

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POETRY.

PREPARATION.

I come, O LORD, to Thee—
In sad and grievous thought I hear Thy call—
And I *must* come—or else from Thee I fall
Deeper in misery.

I have not kept Thy law,
And yet Thou biddest me to taste Thy love,
Shaming my faithless heart, that e'er could rove
From Thee, O gracious LORD!

Shame wraps my heart around,
Like morning gloom upon the mountains spread;
Indignant memory, avenger dread,
Deepens each restless wound.

Yet must I come to Thee—
Thou hast the words of life, and Thou alone—
Thou sitt'st upon the Mediator's throne:
Where should a sinner flee?

Nor saint nor angel's will
Could lift the burden from this loaded breast:
Weary I come, and Thou wilt give me rest;
Thou wilt Thy word fulfil.

I come to Thee—since all
To faith is possible, in faith I come:
As blind, and deaf, and halt, and maim'd, and dumb,
Before Thy feet I fall.

Whom didst Thou turn away?
From what distress was hid Thy pitying face?
What cold rebuke e'er check'd the cry for grace?
Can I unheeded pray?

SAVIOUR! O come to save!
Speak but the word—Thy servant shall be whole;
Turn, LORD, and look on me; quicken my soul
Out of this living grave.

For Thou art here most nigh:
Strength in this bread, refreshment in this wine
Lie hid; in earthly things Thy power Divine
My sins to crucify.

Enter my opening heart,
Fill it with love and peace and light from heaven—
Give me Thyself—for All in Thee is given—
Come—never to depart!

—Scottish Ecclesiastical Journal.

SELECTIONS.

CHURCH HISTORY.

Of the books lately issued few have fallen under our notice, of a more attractive and edifying description than CARWITHEN'S *History of the Church of England*, which the magnificent publishing and importing house of APPLETONS have imported in a large quantity, and are selling at an almost incredibly low price, considering the quality and capacity of the book. The work is in two 12mo. volumes, of something over 600 pages each, printed with good forcible type, and on clear, strong, handsome paper; not, indeed, in the best style of English books, but in a style seldom equalled by the American press.

A history of the English Church at once sound, safe, and popular; without either the naked dryness of an abridgment, or the tedious dispersedness of local and technical details; the selection and grouping of the materials being such as to convey a just impression of the whole subject, and so complicated with the graces of thought and diction as to make the reader linger and reflect, even while inviting and drawing him onward; such a history we have long thought an important disideratum in the literature of the Church. Certainly, we cannot say that Mr. CARWITHEN has accomplished *all* that falls within the scope of such a work: probably this will never be done by any one man: but he has come much nearer our idea of what such a work ought to be than any thing else we have seen. As we purpose to draw upon the Book from time to time for our department of selections, it will not be amiss to begin by giving some account of the author and of the performance.

The Rev. J. B. S. CARWITHEN was the son of the Rev. WILLIAM CARWITHEN, rector of the parish at Manaton, Devon; was born at the parsonage on the 10th of April, 1781; went through the preparatory studies under his father at the Totnes Grammar School; was entered at St. Mary's Hall, Oxford, in February, 1796, took the degree of B. A. in February, 1800, of M. A. in July, 1803, and proceeded to that of B. D. in November, 1825. He was ordained to the Diaconate in September, 1803, to the Priesthood in August, 1805, and in September, 1810, was, on presentation by the Dean of Salisbury, licensed to the Perpetual Curacy of Sandhurst, Berks, and, in 1814, to that of Frimley, Hunts, an adjoining parish, having been presented thereto by the Rev. HENRY LEE, rector of Ash. As evidence of his high standing as a scholar and a thinker, it is enough to mention that he was appointed to preach the Bampton Lectures in 1809, and to serve as one of the Select Preachers in Michaelmas Term, 1812. The main bent and current of his mind is indicated in the title prefixed to his Bampton Lectures; which title runs thus: "A view of the Brahminical Religion in its Confirmation of the Truth of Sacred History, and its Influence on the Moral Character." Respecting Mr. CARWITHEN himself, it must suffice to add, that he was married in February, 1822, to HARRIET ELIZABETH, widow of the Rev. A. S. FAULKNOR, and "went to his rest," at the Vicarage of Sandhurst, on the 24th of February, 1832.

His History of the Church of England, of which the present is a second edition, was originally written and issued in two Parts. The First Part, bringing the narrative down to the Restoration in 1660, was published in two volumes in 1829. The Second Part, extending from the Restoration to the Revolution of 1688, was published in one volume in 1833. In the present Edition, which comes from the superb house of J. H. PARKER, Oxford, the two Parts are united, and form one continuous whole. It should be further noted, that in his first chapter the author presents a brief, rapid, well-wrought sketch of the English Church, under three heads: first, from the time of AUGUSTINE down to the Norman Conquest; second, from the Conquest to the reign of King JOHN; third from Magna Charta to the Reformation. In the second chapter he makes a general survey of the state of Europe, of England, and of the Church, at the opening of the 16th century. From thence his narrative strikes right into the preliminaries of the Reformation, and flows on in smooth and equitable proportion through all the great passages of the Church, till it reaches the assigned limit. As showing how the work was regarded at the time of its first appearance, it may be well to state that a highly-gifted writer, the Rev. E. SMEDLEY reviewed the first two volumes in the *British Critic* for Jan. 1830. In the course of his article, the Reviewer speaks of the Author thus: "He partakes in no degree of that puling liberalism which, through want of ability to apply any accurate scale of measurement to the comparative height of objects before us, adopts the short and easy method of reducing them all to the same flat, dull, and undistinguishing level." Again, on the appearance of the third volume, in 1833, the *British Critic* had a second article from the same pen, wherein the writer speaks as follows: "In fidelity of narrative, in accuracy of judgment, and in soundness of principle, this posthumous volume deservedly claims full brotherhood with its elders. . . . . Sober facts and sedate argument are the guides which Mr. CARWITHEN has chosen; and under their pilotage he has framed a work forming a most honorable monument to his own memory as a well-read Historian, a sound Divine, and a charitable Christian."

After all this, it may seem superfluous, if not impertinent, to add any commendation of our own. Yet we cannot well forbear to say, that we have found the book altogether delightful and very instructive in the reading. Authentic in matter, sound in doctrine, calm and moderate in statement, comprehensive in view, judicious in arrangement, easy, graceful, mellow, and varied in style, it presents, to our mind, such a combination of attractions as is not often to be found in that species of composition. Firmly self-possessed and self-moving, yet at the same time duly inspired with his subject, the Author, though without making any boast of it, steers commendably clear of all those extremes which in our day have been aggravated into such screaming and howling conflict. The Author evidently knew how to be just and true to the cause of the Church, without being false or unjust to any other good cause: his book, therefore, is free alike from Puritanical and from Papistical teaching; from Erastianism and from rebellion; he never pushes the claim of the Church or the Priesthood to the strangling of that civil liberty wherein Order presides; but writes in the spirit of a sober and considerate loyalty to all the powers ordained by GOD for the good of man. In fine, the work everywhere bears marks of a mild, gentle, benignant temper, and at the same time of having been written with a firm, fearless, upright, and straightforward hand. Of course a Church history has no right to blazon itself much with the "pride, pomp, and circumstance of glorious war:" therefore, to be true to itself, it must needs forego those vulgar attractions that lie within the scope of secular history. Nevertheless, to men of calm thought and placid feeling, the work in hand is replete with a quiet beauty that will outcharm all the storm and tumult of military preparations and catastrophes.

By way of specimens, we must content ourselves this week with producing the Author's reflections on the destruction of the monasteries by HENRY the Eighth and his hard-hearted mallet, CROMWELL; and a part of the noble description of that great sweet man, RICHARD HOOKER.

These episcopal and capitular foundations, with a few eleemosynary endowments of less importance, were all that was preserved to the Church from the wreck of the monasteries; and here the historical part of the subject ends. But it would be an unsatisfactory termination to close the narrative without some reflections on the policy and justice of this measure, without viewing it in its relation to the interests of religion, the constitution of civil government, and the habits of domestic life. The subject may now be approached without any of those feelings which once rendered its discussion hazardous, or at best unprofitable. Where curiosity can examine without violent emotion, there contemplation may expatiate without interested prejudice.

Whatever difference of opinion may still exist on the general utility of monastic institutions, yet there can be none on the manner in which their suppression was effected in England under HENRY the Eighth. All the writers of the best reputation who lived near the time, however opposed in political or religious principles, speak the unvaried and unanimous language of indignant lamentation. It is by these writers that the extent of the calamity can be fairly estimated, because they saw the wounds inflicted by sacrilege while they were yet green. BALE, the centurist, a man remarkably averse from popery and all its appendages, breaks out into the strongest tone of remonstrance against the indiscriminate pillage of the monasteries. FULLER, an historian with feelings naturally equable, utters a passionate declamation on the atrocity of the deed. SPELMAN condemns the destruction of the monasteries from a dread of profanation, DUDGALE from a love of recondite learning, and SELDEN from a hatred of arbitrary power.

The measure was carried into execution in a manner which fully justifies the representations of contemporary writers. It was marked not only by rapacious avarice, but by a wanton and reckless love of plunder and devastation. Edifices the pride and boast of sacred architecture, were desecrated with more than gothic barbarity. Libraries were pillaged and destroyed with the same eagerness as the plate and money were seized and appropriated. The books and manuscripts, instead of being removed to some other foundation, and preserved in one of the cathedrals or universities, were often given away carelessly, or sold for a trivial consideration, to the grantees of the abbeys. There was scarcely a religious house which had not a library, and many collections were extensive, and the books were of great value. The art of printing, being then in its infancy, had secured but few books; and if the same ignorant and brutal rage against the monasteries had prevailed throughout Europe, which was excited in England, literature would have sustained a loss that could be neither calculated nor repaired. The monastic libraries were the repository of all the learning which was then cultivated, or which had descended from former ages. In the larger abbeys, persons were appointed to record the principal events which happened in the kingdom, and at the end of every year to digest them into annals. The Constitutions of the Clergy in their national and provincial synods, together with the Acts of Parliament, were sent to the abbeys to be enrolled, and there also private families sent their hereditary documents to be preserved; monastic records furnished SELDEN with his strongest evidences, for the right of dominion asserted by the Kings of England within the narrow seas. The loss of those libraries has left a chasm in our national history, which must ever be deplored, and which cannot be supplied.

It was not a love of pure religion, it was not any hatred of popery and its superstitions, which occasioned the destruction of the English monasteries. The chief instigators, and the most active instruments in the work, were the avowed friends of the Church of Rome. It was sanctioned by HENRY, who, whether supporting or renouncing the authority of the Pope, was throughout his life a doctrinal Romanist. It obtained the commendation of GARDINER, whose religious sentiments, as far as they can be known, were not less favorable to the Church of Rome than those of HENRY. It was effected principally by LONDON, who was notoriously guilty of those vices which he was so eager to detect and punish, and who was afterwards distinguished as a rancorous persecutor of the Protestants. With respect to the religious creed of CROMWELL, it was at least dubious; his early education, under WOLSEY, was in the Church of Rome, and his last declaration was, that he died in the Catholic faith. He was solicitous to expose the vices and superstitions of the religious houses, as a pretext which he knew would reconcile their destruction to many of the reformers.

The distribution of the monastic wealth was not less unjust than its rapacious seizure. Many modern families were enriched by the grant, or beneficial purchase, of the abbey lands; but many ancient families were deprived of privileges derived from their ancestors, whose munificence had been applied to the foundation of religious houses. Not only were the abbeys a provision and an asylum for the younger branches of the nobility, and a place of education for all ranks, but the descendants of the founders had the privilege of corodies,* and the right of patronage. The noble family of BERKLEY, by inheritance or marriage, enjoyed the patronage of not less than fifteen abbacies, besides forty chantries. These rights were annihilated without equivalent or consideration.

The observations already offered affect not the general question of the utility of monastic institutions in relation to government and religion, and it may be safely pronounced that they had a pernicious influence on both. Under the feudal system, the monastic seignories formed an useful, and even a necessary balance to the overgrown power of the temporal Barons. The cloistered sanctuary, which at last was abused to the concealment and security of crime, was originally a protection from lawless oppression and sanguinary revenge. Even the military orders, connected as they were with feudalism, operated as a corrective of its ferocity and injustice. It was not until the power of the English Barons had been broken by the policy of HENRY the Seventh, that the abbeys could have been dissolved, without danger to the prerogatives of the Crown and the liberties of the people.

But when the feudal system was succeeded by a form of civil polity more favorable to moral and intellectual improvement, and consequently to the happiness of mankind, then the vices of the monastic character appeared in their full deformity; associated with feudalism, they derived some relief from contrast, but there was nothing in a government of increased freedom with which they could harmonize. The privileges of an order of men, dissevered from all the ties of social life, and exempted from obedience to the laws, were then seen to be incompatible with the rights of the community.

The dissolution of the religious orders was a necessary result of the policy adopted by HENRY the Seventh, though not the result intended by himself. It was the consequence of the change introduced by him into the English constitution, and it was also the consequence of the progress of religious reformation in the reign of HENYY the Eighth.

If the monastic state be unfavorable to the enjoyment of political freedom, it is not less hostile to the advancement of pure Christianity. Viewed in the fairest light, it is a state in which, if some errors and vices may be avoided, many duties are rendered impracticable; it is a state which men may adopt, not from a love of virtue, but from a dread of sin. From the spirit of the Christian religion it is totally abhorrent, and it is hardly reconcilable with its precepts. Every season of human life has its appropriate duties, and requires a correspondent disposition of the mind:

> Let youth in deeds, in counsel man engage;
> Prayer is the proper duty of old age.—*Hesiod.*

But the piety of old age is not to be confined within a cloister; it is not to be relegated from society more than the activity of youth or the discretion of manhood; blended with both, it produces a beautiful harmony, by giving a right direction to the energy of the young, and by refining and elevating the wisdom of mature years. It thus connects human strength and human wisdom with their divine Author, and teaches man to use them as the gifts of GOD.

If HOOKER had not lived, it would have been incumbent on an historian of the English Church to have set forward the arguments of the other adversaries of Puritanism in full display and dilatation; but the energy of WHITGIFT, the eloquence of BANCROFT, and the mildness of SARAVIA, are combined in that immortal work, THE ECCLESIASTICAL POLITY. That this work is still considered as the standard to which the Church of England may confidently appeal, as exhibiting the true settled, and catholic principles of the English Reformation, is an unanswerable proof of its excellence. It derives no adventitious weight from the character or circumstances of its author, nor from its accommodation to the prejudices of a particular age. Never was any work less indicative of its author's character; HOOKER was of a temper artless, retiring, and contemplative, remarkable for his ignorance of the world, and his unsuspecting simplicity; but the Ecclesiastical Polity is the performance of a man who had attentively studied, and therefore could accurately develope, the motives of human actions; it is the performance of a keen and penetrating observer of popular opinions and of passing events; and the style possesses the graphic distinctness of one who has mingled in the business of life. His description of the Puritans is one of the most vivid and masterly portraits which was ever drawn by a human pen.

It is not the erudition of HOOKER, for in erudition he has been surpassed; it is that comprehensive intellect which was not warped or fettered by prejudice; it is the intense piety by which that powerful intellect was chastened and refined, which has given perpetuity to his writings. His Ecclesiastical Polity was suggested by the theological controversies of his own times; but it is still read when those controversies are forgotten, and its perusal is not confined to mere theologians. Though all his writings are controversial, yet they have the point of controversy without its venom. The vein of animated piety, which insinuates itself into the body of his argument, has not transmuted his materials, but has conferred on them consistence and durability. Calumny, whether directed against his person, or his opinions, could never provoke his Christian meekness into anger, and still less into recrimination. The spirit which dictated the following sentence, in reply to one of his opponents, was ever present: "Your next argument consists of railing and reasons; to your railing I say nothing, to your reasons, I say what follows."

Whatever treatment HOOKER might have experienced from the malice and the envy of his contemporaries, yet his posthumous fame was not slow, though imperceptible in its progress. Though no writer combatted the Romanists with greater success, yet, to their honor, they have liberally celebrated his praise. The encomium of a Roman Pontiff might have been inscribed on his tomb: "There is no learning that this man hath not searched into, nothing too hard for his understanding; this man indeed deserves the name of an author; his books will get reverence by age, for there is in them such seeds of eternity, that they shall remain till the last fire shall consume all learning."

From the subject matter of the Ecclesiastical Polity, a transition is naturally made to its style. CAMDEN, in praising the modesty and the other eminent qualities of HOOKER, has expressed a wish that, for the honor of this kingdom, and the advantage of other nations, his work had been composed in the Latin language, on account of its universality. The English scholar, and the English divine will prefer its present garb, because it has conferred immortality on their native tongue. The Ecclesiastical Polity, independently of its subject, and considered merely as a composition, is, beyond comparison, the greatest work of the Elizabethan age. It is not from any predilection for the opinions of HOOKER that his style will be preferred, not to his contemporaries, but to one who lived more than a generation after him—to MILTON. The style of HOOKER, when compared with that of MILTON, possesses equal harmony, more dignity, and, which is strange to say, more courtliness. HOOKER, though he had not enjoyed, like MILTON, the advantages of foreign travel, was well acquainted with "seemly arts and affairs;" he had a taste for painting, he had an exquisite sense of music, and in the rhythm of his periods may be detected the latent seeds of poetry.

It is impossible to conclude these reflections without expressing the gratifying thought, that a work, whose existence must be coeval with the national language, is consecrated to the defense of THE CHURCH OF ENGLAND.

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*Corody, Corodium; money or allowance due to the King from a religious house, whereof he was founder, towards the sustentation of whomsoever the thought fit to bestow it on.—*Tomlin's Law Dictionary.*

FOR THE YOUNG.

The Daily Life of a Christian Child.

Come hither, little Christian,
And hearken unto me!
I'll teach thee what the daily life
Of a Christian child should be.

When a Christian child awaketh,
He should think of GOD in heaven:
And softly say, "I thank Thee, LORD,
For the sleep which Thou hast given."

He must say when he ariseth,
"From evil and from harm
Defend Thy little child, O LORD,
With thine everlasting arm."

The water that he useth
Must remind him of the day
When baptismal waters cleansed him,
And washed his sins away.

And, in low tone and earnest,
He must say, "This day renew,
O loving LORD, the saving grace
Of my baptismal dew."

Then, dressing very quietly,
The Christian child should say,
"With Thy spotless robe of righteousness,
LORD, clothe my soul, I pray."

He reverently kneeleth
To pray beside his bed—
With closed eyes and humble voice
His holy prayers are said.

And as he thus approacheth
The GOD of Heaven above,
He looketh down, and smileth on
The little child in love.

He goeth to his chamber,
To his work or to his play,
But the prayers that he hath prayed,
He must keep in mind all day.

He must ask to be obedient,
And so he must fulfil
His parents' bidding cheerfully,
With a glad mind and will.

In all his daily duties
He diligent must be;
And say, "Whate'er I do, O LORD,
I do it unto Thee."

When the little Christian prayeth,
He must use no angry words;
For his little fellow-Christians
Are members of the LORD.

If a playmate take his playthings,
He must not rudely try
To snatch them back, but kindly ask,
Or meekly pass them by.

He hath asked to be made holy,
So he must strive all day
To yield his will to others' will,
His way to others' way.

No greedy thoughts dishonor
The Christian child at meals;
He eateth what GOD giveth him,
And ever thankful feels.

Whene'er the Cross he seeth,
On chancel, church, or tower;
In human form, in beast, or bird,
In insect, tree, or flower;

To his crucified Redeemer
He must turn his thoughts, and say,
"May the Cross upon my forehead shine
With living light alway!"

When no human eye can see him,
He knoweth GOD is nigh,
And that darkness cannot cover him,
From His all-seeing eye.

When in a fault he falleth,
He must not hide the stain—
Repentance and confession
Must yield their healing pain.

He must kneel then in his chamber,
Confess what he hath done,
And ask to be forgiven
For the sake of GOD's dear Son.

Again, when evening cometh,
The Christian child will pray,
And praise the LORD for blessings given
To him throughout the day.

Then his soul to GOD committing,
He quietly may sleep;
GOD, and His holy angel hosts
Will watch around him keep.

GOD bless thee, little Christian!
Be holy, humble, mild,
Obedient, truthful, diligent,
A truly Christian child.

GOD bless thee, little Christian!
And bid thou GOD bless me!
I've taught thee what the daily life
Of a Christian child should be.

HOOD ON WATER CURE.—The late THOMAS HOOD, in closing a review of CLARIDGE on Hydropathy, says: "It was our intention to have quoted a case of fever, which was got under in the way Mr. BRAIDWOOD would have quenched an inflammation in a house. But our limits forbid. In the meantime, it has been our good fortune, since reading CLARIDGE, to see a sick drake avail himself of the Water Cure at the dispensary in St. James' Park. First, in waddling in, he took a Fass-bad, then he took a Sitz-bad, and then, turning his tail up into the air, he took a Kopf-bad. Lastly, he rose almost upright on his latter end, and made such a triumphant flapping with his wings, that we really expected he was going to shout, "Preisnitz forever!" But no such thing. He only cried, "Quack! quack! quack!"

MISCELLANEOUS CLIPPINGS.

A MUTE CONVENTION.—The Montpelier *Watchman*, gives an account of the proceedings of a Mute Convention, which assembled in that village on Wednesday week. It was composed of some seventy or eighty deaf mutes, of both sexes, from different States, but principally from Vermont. The objects of the convention were mutual improvement, and the raising of funds for the erection of a monument to the memory of their much-beloved teacher. The *Watchman* says the proceedings were extremely interesting to themselves, and quite as much so to the inhabitants of the village, who witnessed the silent communication of ideas by signs, and partook of the spirit of devotion as prayer was offered to Him who hears the thoughts of the sincere heart as readily when conveyed by signs, as when uttered by the tongue.

DO SOMETHING.—We are decidedly of opinion that the most miserable situation a man can be placed in, is when he has nothing to do. The idle man is a sponge upon the world, and a curse to his fellow creatures. Every man that remains idle, or gets his living without work, is adding to the misery of the world—is really injuring the morals and happiness of the human family, and should be held responsible for it. What would be our fate if we were all to become idlers? Who would make our garments, our houses, our food, our newspapers and books? What if you are able to live without work? Does it follow that you should remain in a state to vegetate merely? Certainly not! Without a pursuit—an innocent and honorable pursuit—no one can really be happy and hold a proper rank in society. The humble wood-sawyer, says one, is a better member of society than the fop without brains and employment! Every one should be employed in fashioning some article of use, or extending the dominion of thought—in simplifying the means of subsistence, or in some other way to be beneficial to his fellow creatures. How many persons do we see content to live on the products of other hands, who are, in fact, little better than bare-faced rogues. They live on ill-gotten spoils—go on tick—lie and cheat rather than follow a pursuit which would render them useful to themselves and mankind generally. None can be happy without employment—mental or physical. The idler becomes a fit candidate for the penitentiary or gallows.

WITCHCRAFT.—The Chambersburgh (Pa.) *Whig* of the 17th inst., relates the following singular instance of superstition, which proves that the belief in witchcraft is not yet done away with: "A correspondent, writing from Fulton county, informs us of a singular case of supposed witchcraft that occurred near Sidling Hill. There is a certain religious sect in that neighborhood, calling themselves the Christian Church. A lady, one of the members, was taken sick and lay for some time, until she finally imagined herself bewitched, and a sister in the Church was settled upon as the witch. A meeting of the session was called in due season, at which the minister presided, and the charge of witchcraft was formally preferred against the lady. Being a new case, and, we presume, not provided for in the discipline, the session was puzzled as to the manner to proceed in the case. At length it was proposed that she should be asked to step over a broomstick, as it had been said that a witch could not do so; but the accused got over it without apparent difficulty. After a consultation it was then agreed that she should be tried in a pair of weigh-scales, with a Bible to balance her, and if she was a witch the Bible would be too heavy for her. Accordingly she was taken to a mill, and the experiment tried; but she proved too heavy for the Bible. It was then intimated that probably her clothing prevented a fair test, and half a bushel of corn was put on the scales with the Bible, to balance the clothing, but still the lady was too heavy, and the charge was formally dismissed."

THE DUKE OF WELLINGTON AND WASHINGTON.—J. R., of Cork, tells how WELLINGTON was, in his youth, smitten with the charms of a lady, who, in after-life, having appealed to save the life of NEY, was not simply unsuccessful in her object, but was ordered to quit Paris forthwith. J. B. BURKE, in the "Patrician," tells how WASHINGTON endeavored to win the love of MARY PHILLIPS, and how he failed; how years rolled on, and the rejected lover, as Commander-in-chief of the American forces, was supplicated by the same MARY, then wife of ROGER MORRIS, to spare the life of ANDRE. The appeal failed, and one of the General's aids was ordered to conduct the lady beyond the lines.

THE CUNNING THRUSH.—There is much more intellect in birds than people suppose. An instance of that occurred the other day, says the London *Literary Gazette*, at a slate quarry belonging to a friend, from whom we have the narrative. A thrush, not aware of the expansive properties of gunpowder, thought proper to build her nest on a ridge of the quarry, in the very centre of which they were constantly blasting the rock. At first she was very much discomposed by the fragments flying in all directions, but still she would not quit her chosen locality. She soon observed that a bell rang whenever a train was about to be fired, and that, at the notice, the workmen retired to safe positions.

In a few days, when she heard the bell, she quitted her exposed situation, and flew down to where the workmen sheltered themselves, dropping close to their feet. There she would remain till the explosion had taken place, and then return to her nest. The workmen observed this, narrated it to their employers, and it was also told to visitors who came to view the quarry. The visitors naturally expressed a wish to witness so curious a specimen of intellect; but as the rock could not always be blasted when visitors came, the bell was rung instead, and for a few times answered the same purpose. The thrush flew down close to where they stood, but she perceived that she was trifled with, and it interfered with the process of incubation; the consequence was, that afterward, when the bell was rung, she would peep over the ledge to ascertain if the workmen did retreat, and if they did not, she would remain where she was.

ANOTHER CASE FOR MRS. STOWE.—Two weeks since a little affair occurred at Oberlin, which, to say the least, was a singular one. Two old women, slaves, who some two years since were sent out of Virginia to prevent their sale for debt, had found a home at Oberlin. They had several times written their former master that they wished to return to him, and at length their request became so urgent that he visited Oberlin. Here was an opportunity for excitement, which was readily embraced by the earnest abolitionists of that famous town. It was determined that the slaves should not return, and the master was so informed. He replied that he had come at their own solicitation, and not because he wished the women; and that he did not desire to take them back unless they desired to go. If they did so they would go and he should take care of them. Every argument was used to induce them to stay, and a correspondent of the Oberlin *Times*, a rank abolition sheet, says: "We endeavored to put the matter before them in its proper light. We dwelt upon the possible contingencies in the case. The possibilities of another execution upon their master's property, &c. It was all to no purpose." The writer adds:

> These slaves, from the time they came among us, have been desirous to return to their owners. They have written them for this purpose. We are not surprised that the slaveholder should come for them. In the elder of the two our interest has been a good deal enlisted. She reminds us of Uncle Tom's Aunt Chloe.

Buffalo Courier.

DANIEL WEBSTER IN COLLEGE.—Prof. SANBORN of Dartmouth College, in an eulogy on DANIEL WEBSTER, recently delivered before the students of Phillips' Academy, Andover, Mass., thus disposes of a story which has long passed current of Mr. WEBSTER's tearing up his diploma, at the time of graduating, in consequence of resentment against the college faculty:

It has been commonly reported, that great injustice was done to Mr. WEBSTER in the assignment of College honors. The facts are these: at the time of his graduation, the Latin Salutatory was regarded by the Faculty as the first appointment. In the words of one of his classmates, who was afterwards a College officer, "the Faculty thought it would be almost barbarous to set the best English scholar in the class to jabber in Latin;" "so they assigned him the second part," to wit: "an Oration on the Fine Arts, or a Poem." With this appointment Mr. WEBSTER and his class were not well pleased. The bitter rivalry between the two Literary Societies, gave rise to this dissatisfaction. The causes which led to this state of feeling, I cannot stay to examine. It has been said that Mr. WEBSTER, in consequence of his dislike of his appointment, tore up his diploma. So far as I can learn, there is not a shadow of evidence for the assertion. The oldest inhabitants of the village, the officers of the College, and the classmates of Mr. WEBSTER, are all ignorant of the alleged fact. They never heard of the report till years after the tragedy was said to have been enacted. I cannot for a moment suppose that a young gentleman of Mr. WEBSTER's well-known gravity and dignity of character would allow himself, even under strong excitement, to commit such an unscholarly act; and his modest estimate of his own abilities, as abundantly appears from his own letters at that period, forbids the supposition that he did it in a spirit of vain boasting.

DO CROWS REASON?—As the question of the rational powers of animals is yet a mooted question, we throw in the following act to "help the cause along."

The miller at Cape Elizabeth, a few days since, saw two crows light upon the mill pond. One got firm footing upon a cake of ice; but the other, less judicious in the selection of his landing place, pitched into some pulpy snow, from which he found it impossible to extricate himself. Crow No. 1 immediately came to the rescue, and tried to push him out of the scrape. Finding, however, that this was impossible, he stopped, cocked his head one side in apparently knowing deliberation, then chatted for a moment with his unfortunate comrade, and flew off.

The miller thought he would watch the *denouement*. In about ten minutes, crow No. 1 returned with two others. These three put their heads together in consultation, flew round their imprisoned brother and examined his condition, and then by a joint effort raised him up and stood him upon the ice. This being accomplished, they rubbed against him to warm him, brushed the frozen snow from his wings, and finally all departed together—the saved crow being in the centre of the others, as though it was still necessary to watch after his welfare.

If anybody can produce a stronger incident in *crow*-nological history, let him bring it on.—*Eastern Argus.*

COMFORT OF AN EDITOR.—If he does not fill his sheet with news of importance, whether there be any or not, it is condemned for not being what it purports to be—a newspaper.

If he does not fill at least one column every week with something laughable, his folio is pronounced uninteresting.

If a public nuisance should exist, notice of it would offend; and not to notice it would be censured.

If he does not publish all marriages that occur "in the world for twenty miles round, whether he hears of them or not," he is not fit for an editor.

If every paper does not contain a goodly portion of suicides, horrible murders, and melancholy accidents, it is dull, and an unwelcome visitor.

If half the gloomy transactions that occur are recorded, it is spurned as a vehicle only of calamities.

If his paper contains advertisements, the general reader murmurs; if it does not, the business man will not patronize it.

If he publish the laws of the State, old and young maids grumble; if he does not, civilians frown.

If he steers an impartial course, he is said to be on the fence; if he jumps off, he is sure to be besmeared.

If a dozen friends call on him while he is correcting a proof-sheet, and one error escapes detection, he is the greatest blunderhead in the world.

A cracked-brained man, who was slighted by the females, very modestly asked a young lady, 'if she would not let him spend the evening with her.'

'No,' she angrily replied, 'that's what I wont.'

'Why,' replied he, 'you needn't be so fussy; I didn't mean this evening, but some stormy one when I can't go anywhere else.'

A French courtier said, among all his acquaintance he only knew three women.

'Who are they?' asked the QUEEN.

'Your Majesty is the first, my wife the second, and as for the other, your Majesty will excuse my naming her, as I wish to open a door for escape by leaving every other woman to think herself the third.'

EPISCOPAL ACADEMY OF CONNECTICUT, Rev. EDWARD BALLARD, Principal. The Summer Term will commence April 28. Pupils are received into the family of the Principal at $60 per term of 14 weeks. Circulars at the bookstore of Stanford & Swords, 137 Broadway.
Cheshire, Ct., Mar. 23. Ap2–4t

THE EVERGREEN, OR CHURCH MONTHLY MAGAZINE.—Contents for April: On the knowledge of one another in Heaven, by T. E. A.; Letters of Adina at Jerusalem—subject, the betrayal of our Lord, by Rev. J. H. Ingraham; Sensibility, by E. C.; Letter to a friend recently confirmed; Sketches of Eminent Men, Newton; Our Interest in Jesus, by B. T. O.; Christian Biography, by Rev. F. W. Shelton; Burial Places, by S. T. C.; Mr. Sharpley, the over-thrifty man; Family Prayer; Editor's Table, Poetry, Short Articles, &c.
Illustration—Spring Time.
TERMS: Single copy $2; two or more $1,50 each; six copies $8; twelve copies $15; twenty copies $23; thirty copies $30.
WILLIAM H. ONDERDONK, Proprietor,
Ap 2–2t 9 Spruce street, New York.

GO AND SEE, at Metropolitan Hall, SANFORD'S GREAT NATIONAL PANORAMIC PAINTING OF THE MISSISSIPPI RIVER.—The only Painting ever exhibited of the river from its mouth to the Falls of the St. Anthony, a distance of nearly 3,000 miles. Exhibition every evening at 7½ o'clock. Saturday afternoons at 3 o'clock. Admission 50 cents. Children 25 cents. mar26–1m$
N. B. Schools and children with their parents admitted Saturday afternoons at 12½ cents.

EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.
This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archéologique, M. Ampere, &c., &c.
Admission, 50 cents; children half price. Catalogues for sale in the rooms. Open during the day and evening. mar11–3m

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

A YOUNG LADY wishes to obtain a situation as governess or teacher in some institution. She is competent to teach French and Music, and all the general branches of education. The best of references can be given.
Address H., box No. 282, P. O. Albany, New York. An Episcopal family or institution preferred. mar26–3t$

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.
CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.
BARAGES and SILK TISSUES, a most splendid assortment.
FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.
SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!
A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.
MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.
LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.
A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.
Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.
GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.
Terms, invariably, *cash*—cash on delivery.
One and only one price. mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*
The attention of the public is invited to the following just notice from the New York *Evangelist:*
T. GILBERT & Co's ÆOLIAN PIANO-FORTES.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–ly

ST. MARK'S HALL.—CHURCH BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.
The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange.
mar19–6t REV. S. S. STOCKING, M.A., Rector.

ST. ANNA'S HALL, NORTH ORANGE, N. J. J. D. BERRY, A.M., rector. (Late President of Shelby College, Ky.)
The *Hall* located on High street, in the central part of Orange so proverbial for salubrity of climate and beauty of mountain scenery, is designed to give the most thorough English, Classical and Ornamental education. As a "Ladies Family Boarding School," it will be *select*, limited in number, controlled by the kindest parental and religious discipline, and a desirable home for pupils.
Modern Languages, Music on Piano, Drawing and Painting will be taught by foreign and native teachers.
Those desiring information as to terms, course of study, references, &c., &c., will address the Rector for a circular.
The next term will commence on Monday, May 2.
REFERENCES BY PERMISSION.
Rt. Rev. G. W. Doane, D.D. LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. J. H. Morton, D.D., Phil., Penn.; Rev. J. L. Watson, D.D., Newark, N. J.; Rev. Messrs. Henderson and Southard, Newark, N. J.; Rev. Messrs. Adams, Stocking and Williams, Orange, N. J.; Hon. O. S. Seymour, M.C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank, and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.
New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No. 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. mar19–5t

REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. (mar19–7t) WM. B. STOUGHTON.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 15–1y LUCIUS HART.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York; Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded, in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

ST. MATTHEW'S HALL, Port Colden, Warren county, N. J.
THE WINTER SESSION.
The Eighteenth Session of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad, and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, N. Y.
The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.
A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.
For circular, stating terms, with further particulars, address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.
REFERENCES.
Rt. Rev. J. M. Wainwright, D.D., D.C.L.
Rt. Rev. W. R. Whittingham, D.D.
Rev. F. L. Hawks, D.D., LL.D.
Rev. Wm. J. Kip, DD. Ja 29–6m

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), may find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York. CHRISTOPHER S. BOURNE,
ja29–3m FRANCIS BOURNE.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sreet.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every desercrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853. CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852,		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
*Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 76	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every SATURDAY, for the Proprietor, at No. 9 Spruce street (up stairs), New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
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marl–p JOHN HECKER, Proprietor.
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